

THE

# BAPTIST MAGAZINE.

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MEMOIR OF THE REV. JOHN REYNOLDS,

LATE OF ISLEHAM, CAMBRIDGESHIRE.

BY THE REV. SAMUEL GREEN.

THE record of pious men and ministers of the gospel can scarcely fail of serving valuable purposes to survivors. The operations of divine grace are traced, and it is seen how God makes even the feeblest of his servants mighty in promoting his cause. Perhaps it is due to departed worth that our pages should contain a memorial of the late highly esteemed John Reynolds, though his history is marked by no great variety of incident.

He was the son of respectable parents, inhabitants of the village of Pavingham in Bedfordshire, who, like most villagers of their class, belonged to the church of England; their son was trained from earliest childhood to attend upon her services. As he grew up he was distinguished by his affectionate, dutiful conduct; and never, to his latest day, did he speak of his parents but with emotions of the most grateful esteem. The removal of the family to Keysoe, another village in the same county,

brought John within reach of the faithful and pious, though not very talented, ministrations of the late Mr. Brown; upon which, notwithstanding the high-church prejudices in which the lad had been educated, he occasionally attended. As he was approaching manhood, an accident in the village hurrying a youth of his acquaintance into eternity, made a deep impression on his mind. Looking upon the lifeless body, he bethought himself, "What if it had been I?" The anxiety and reflection thus awakened, led him with greater frequency to listen to the simple and touching appeals of the minister who had already gained somewhat on his confidence and esteem. Mr. Brown's representations of the fallen and helpless condition of man through sin, and of the method of recovery by Jesus Christ, gained his youthful hearer's attention, and seemed exactly suited to his case. The result was one of the thousands of illustrations, that to a mind prepared as was Mr. Reynolds's, the

simplest verities of the gospel are welcome, even though clothed in homeliest garb. To such a mind the doctrine of Christ crucified is the "power of God and the wisdom of God."

Soon after this time Mr. Reynolds was removed to Royston, where he became assistant in the school conducted by the late Mr. York. He thus had opportunities of attending on the ministry of Mr. Towne, whose exhibitions of divine truth, together with faithful appeal and warning, deepened the impressions Mr. Reynold's mind had received. To adopt his own language, "I began to feel that I had deeply revolted from God, and that I could be saved from eternal misery only by the exercise of sovereign mercy. In searching the scriptures I found that the mercy I wanted was freely dispensed to helpless sinners, through the blood and righteousness of the Son of God." He received Christ Jesus the Lord, and rejoiced in him, if not with "joy unspeakable and full of glory," yet with a steadiness and depth of enlightened feeling, which ever afterwards precluded doubt and despondency from his heart.

In 1813, when Mr. Reynolds was twenty-seven years of age, he determined on making a public profession of his faith in the Lord Jesus. The church at Keysoe was selected as his home, and his beloved friend Mr. Brown was his chosen pastor. To the day of his death he cherished the most grateful attachment to, and veneration of the memory of this simple-hearted and good minister of Jesus Christ.

A short time after his own conversion, that of his parents afforded him unmingled joy; and this was heightened by observing other members of the family receiving the truth as it is in Jesus. Towards this happy result his own efforts as well as his uniform propriety of demeanour as a Christian, greatly contributed. Would that

as much could be said of all professedly converted sons! Referring in his journal to one of his visits home, Mr. Reynolds writes: "A few praying friends met at my father's house in the evening. We began the opportunity, which I trust was a profitable one to many present, by singing that admirable hymn of Cowper's:

'What various hindrances we meet.'

My brother chose it; I gave it out; Mr. H. and three others engaged in prayer; and I trust the Lord was with us of a truth in this first attempt to invite the people of God under my father's roof."

The friends at Keysoe, encouraged by Mr. Brown, were at that time in the habit of conducting prayer-meetings, and meetings for reading the word of God, in neighbouring villages less favoured than their own, out of which great good arose. Mr. Reynolds, in his visits home, always engaged in this labour of love; and as not unfrequently he was the best reader in the company, he was fixed upon, both before and after his uniting with the church, to conduct the most important services in these rural meetings. The evening of the day on which he united with the church found him thus engaged. He sought also other opportunities of usefulness; constantly improving for spiritual purposes whatever intercourse he was favoured to obtain with the companions of his boyhood. Was it wonderful that his pastor should think of him for the ministry of the gospel? Mr. Brown was ever bent on multiplying the means of usefulness. He had watched his young friend's mind. He knew that he was in the habit of taking notes of all the sermons he heard, adding to them observations and remarks of his own; and though he did not know as yet that his mind was set upon the work of the ministry, he could not help but hope that he might become greatly useful in the Redeemer's church.



A long time was not suffered to elapse ere Mr. R. received intimation of his pastor's views, and he was summoned to preach before the church, as preparatory to their giving him what was deemed a regular call. With this summons he complied, and on his twenty-eighth birthday he delivered his first sermon, with considerable acceptance to the people, from Acts v. 31. This exercise was followed by others, till at length the call was unanimously given, and Mr. Reynolds was recommended to the then recently established academy at Stepney. Here he pursued his studies with an ardour scarcely to be expected in one so advanced in life. He was truly humble, and not indisposed to learn from even the youngest student in the house, whose advantages had been superior to his own; and though all the students generally of his time entertained for their tutors, Messrs. Newman and Young, a very high regard, Mr. Reynolds seemed to exceed them all in affectionate veneration. This was the reason of his success; while his unaffected piety and uniform kindness commended him to the confidence and esteem of those with whom he associated.

It has been imagined that a college life is not favourable to that self-inspection and that humble walk with God which are essential to sincere and fervent piety; and, doubtless, such a life has its disadvantages. It is questionable, however, whether in ordinary cases these disadvantages approach in magnitude to those of the first years of a ministry for which no college preparation is made. Comparisons may be invidious; but among those who have fallen into the snares of the devil, far the greater number pertain to the latter class of ministers. At all events, the journal of my friend is full of proofs of the vigilant care which he maintained over his own heart; of an habitual impression of the solemnity of the work

he had undertaken; and of his close and humble walk with God. "The Lord grant," he says, "that I may not cry out to others of their danger and myself fall into condemnation. My strength! Rock of my salvation! even Jesus, be thou ever near me." Questions after his preaching exercises, are often found occupying his attention, such as these: "Has my preaching had a tendency to stimulate others? Has it produced this effect upon myself? Does my soul glow with increasing desire for the salvation of men, and for the glory of my Lord and Saviour? Does not my great work appear more and more important? Searcher of hearts! direct me while I attend to these inquiries!"

As his term of study approached, his friend Mr. Brown, who had himself gone from the neighbourhood of Isleham, recommended him to the church at that place, then destitute of a pastor. Thither he proceeded at the request of the people, in 1818; and after a probationary residence among them of fifteen months, he accepted the pastoral office, and was ordained in the early part of November, 1819. The result of his labours, especially among the young in the congregation, through the blessing of God, was greatly gratifying; but he was not without trials. What faithful pastor is or should expect to be?

Some persons who attended his ministry embraced an unsound and spurious Calvinism; imagining, however, that they, *par excellence*, were evangelical Calvinists. From them he met with occasional harassment. "It grieves me," he says, "that men, being lost and miserable sinners, will not own themselves so, and are unwilling to take the blame to themselves. When I preach the truth it gives offence." Still he could not be induced to swerve from declaring the whole counsel of God. I am rejoiced to be able to add, he was never coward enough to think of deserting his

post because of these difficulties ; and divine mercy kept him from all those expressions of temper which, in similar circumstances, have so often impeded the usefulness and marred the comfort of ministers. At length he reaped what all who pursue a similar course to his are sure sooner or later to reap, not only the testimony of his own conscience, the sympathy of the truly devout, and the approbation of his Master, but the respect also of even those who had opposed him. They were constrained to admire his untiring benevolence and transparent simplicity.

In April, 1821, Mr. Reynolds married an excellent widow in the congregation, about his own age, of whom, as she survives him, it will be enough to say that she sought to help his faith and joy, and in the many ways in which a pious, prudent wife may do, she aided the work in which he was engaged. An increasing congregation, together with the dilapidated state of their meeting-house, rendered a new one necessary. The people were mostly very poor, but Mr. Reynolds was happily placed in such circumstances as enabled him to bear the requisite pecuniary responsibility. The esteem in which he was every where held insured success to his appeals for help ; and it is satisfactory to add, that a short time before his decease he had the happiness of paying off the remainder of the sum he felt constrained to lay out,—a kind friend in the village presenting him with £100 for that purpose. }

Mr. Reynolds's ministry continued to be blessed. A village pastor's life is seldom very eventful. We may pass to the year 1840, during which it pleased God to give a more than ordinary degree of success to our friend's exertions. In June of that year seventeen persons were united with the church ; of many of whom he says, " They are buds of the early spring ; may they be defended from the nipping frosts and the destroy-

ing winds to which they will be exposed ! " Other additions succeeded. Sorrow, however, followed close upon his success. Two of these early buds, neither nipped by the frost, nor destroyed by the wind, were soon cut off by death ; and in one day he had to consign them both to the grave. They were young men from whom he had hoped much ; but his hopes were not permitted to be realized. As he buried them he seems to have felt that perhaps ere long he himself would be placed by their side,—an impression which only stirred him up to renewed activity in his beloved employ. Friends have observed that from this time his ministrations became more than usually solemn ; and it is cause of thankfulness to add that they continued to increase in usefulness to the end of his course.

His last Lord's day on earth was spent in his work. He preached twice at Isleham, and once, as he was wont, in a neighbouring village ; and as he had commenced his ministry with declaring the great doctrine of forgiveness through a crucified Redeemer, so he closed it with a solemn utterance of his entire satisfaction in the gospel ; his last text was, " [ I am not ashamed of the gospel of Christ. "

On the following evening he attended the prayer-meeting of his friends, according to custom ; addressing the company present on the heavenly state with unwonted fervour. As he returned home he complained of a pain on one side which had annoyed him all day, and was now becoming severe. Medical advice, in the course of the night, was procured ; but it was soon found that this violent pain was symptomatic of organic disease, which no skill could reach. During the two following days, and a part of the third, his sufferings were exceedingly intense. There was, however, no impatience ; and though death suddenly overtook him, he was



not anxious,—he was not unready. To friends visiting him he said, “My present affliction will end in death. Be it so. I am willing to depart.” A neighbouring minister, on hearing of his condition, hastened to his bed, to whom he expressed his calm, unabated confidence in the truths he had so often preached. “I die, my brother, but I am happy. I cannot say much to you, but I wish you would be kind enough to preach my funeral sermon, from ‘This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.’ I am indeed,” he said, “the chief of sinners, but this is my hope.

‘A guilty, weak, and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus and my all!’

I have particularly to request that you will tell my beloved people that I die in the Lord, and urge them all to cleave to the Saviour. My naked soul I trust in his hands. He is faithful.

‘Rock of ages! shelter me;  
Let me hide myself in thee;  
Let the water and the blood,  
From thy wounded side which flowed,  
Be of sin the double cure,  
Cleanse me from its guilt and power.’”

To the beloved associate of his life, and to friends and relations who wept around his bed, he gave appropriate counsels; exhorting them all, as he was able, to cleave to the Lord with full purpose of heart. At length nature was exhausted. His last feeble accents were, “Happy! happy! happy!”

To attempt a sketch of my brother’s character, after what has been written, will perhaps be almost needless. “He was a faithful man, and feared God above many;” and with his fidelity there was blended much of gentleness, meekness, and purity. The mainspring

of the virtues by which he was adorned was his earnest and elevated devotion. Mr. Reynolds was a man of prayer; and seldom, perhaps, has there been a more unbending integrity, united with a more undeviating pursuit of the things that make for peace, in any servant of him who did not “strive nor cry, nor cause his voice to be heard in the streets.” His judgment was mature and remarkably good; his influence in the circle in which he moved was consequently considerable. Seldom, almost never, was he known, by even his most intimate friends, to be out of temper. He was gentle toward all men, and if he had to rebuke, he did it with a tenderness and benignity which generally produced the happiest results.

As to his religious sentiments, he was a firm and decided Calvinist; never relying, however, on the judgment of any man. No one of the late Dr. Newman’s students more fully understood and acted out, one of the very first lessons which that estimable tutor was fond of impressing on his pupils’ minds:

“Nullius addictus jurare in verba magistri.”

Of the discriminating grace of God, his own case afforded him an illustration which ever forbade his doubting on that subject. He had, however, no sympathy with that morbid sentimentality which dwells almost exclusively on one class of truths. His ministry was no cold, heartless discussion of abstractions. He sought to come home to men’s business and bosoms, and never was he happier than when dilating on the provision of boundless amplitude which the gospel exhibits for perishing sinners, and inviting them to come and partake of its blessings. His sermons were distinguished throughout by plainness and direct practical bearing. No hearer was left in the dark as to his meaning; none could imagine himself beyond the scope of his address. He gave to all instruc-

tion, counsel, or warning, supremely solicitous to present every man perfect in Christ Jesus.

It has been said, perhaps with some truth, that ministers from our academies seldom remain in the stations where they first settle more than two or three years. In most such cases the settlement is of undue haste; expectations are improperly raised; the fog and the disappointment of pastoral labour are not reckoned upon. We have seen that our friend Reynolds acted otherwise. He had a deep conviction that God had placed him where he was; he durst not trifle with his engagements. At a time when, perhaps, the difficulties of his situation called for the highest exercise of patience and self-denial, we find him recording in his journal, "I have never wished myself in another place, though appearances were somewhat discouraging. Never have I regretted my settlement here." As might be expected with such a feeling, his last were his best and happiest years.

Mr. Reynolds was a thorough dissenter. No respect which he cherished for good men in the national hierarchy, could induce him to overlook the essentially vicious principle of that hierarchy, and its fearful mischiefs. This was the more observable, from the circumstances of his education, and from the fact that his situation after conversion had thrown him in the way of clergymen and other members of the church of England, whose moral and spiritual excellence he was always ready to acknowledge.

He was, moreover, a baptist, taking his stand on the principle that every

religious act should be a personal and a voluntary act; nevertheless, he maintained all through life the most friendly relations with ministers and others who in this matter did not agree with him. Claiming for himself a sincerity and honesty of conviction, he felt bound to concede the same things to others. At the time Mr. Reynolds studied at Stepney, the controversy on the subject of communion, between the late Messrs. Hall and Kinghorn, was carried on; he turned his attention to the subject, with several of his fellow-students. His leanings were originally in favour of Mr. Kinghorn's argument; but maturer consideration led him to the conclusion, which to the latest day of his life he retained with increasing strength, that to participate in the Lord's Supper is the right and privilege of all the followers of Christ; and having arrived at this conclusion, there was no church, no table, in which, where Christians were assembled for this purpose, he could not heartily join.

In the discharge of his pastoral duties it was uniformly the aim of my departed brother to exhibit Christ as an all-sufficient, merciful, and faithful Redeemer. Those who sat under his ministry will not soon forget the delight which kindled in his countenance and glowed in his words, as he spoke of the great atonement. May they all in the great day of the Lord be found at the "right hand," the fruit of their pastor's labours and the crown of his rejoicing!

*Walworth.*



## REMARKS ON A PAMPHLET

ENTITLED

"AN EXPOSITION OF THE SYSTEM PURSUED BY THE BAPTIST MISSIONARIES  
IN JAMAICA; BY MISSIONARIES AND CATECHISTS OF THE LONDON  
MISSIONARY SOCIETY IN THAT ISLAND."

BY THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

THE Committee of the Baptist Missionary Society feel it their duty to make a few remarks on a pamphlet just published, under the title of "*An Exposition of the System pursued by the Baptist Missionaries in Jamaica, by Missionaries and Catechists of the London Missionary Society in that Island.*" The pamphlet is in continuation of the attack which has been kept up by various parties, through several—it might almost be said through many years, upon the agents and operations of the Society in Jamaica; and in this instance it assumes a form which, in the judgment of the Committee, forbids them to be silent.

Before proceeding to remark on the matter immediately before them, the Committee wish to observe generally, that, in relation to the interest and welfare of the churches raised in Jamaica by the instrumentality of the Society, they have throughout regarded the hostility directed against them, not only without fear, but with gratulation. Through however painful a process, its tendency must have been to do them good; not only by bringing to light cases requiring discipline, which might otherwise have continued unknown to the parties most deeply interested in knowing them, but also by making both ministers and people feel under how watchful an eye, not only in heaven but on earth, they are fulfilling their trust. In this respect the Committee regard the protracted assault made on their beloved brethren in Jamaica, as among the greatest benefits which men, whether

evil or good, could have conferred upon them; and, in looking upwards from men to him whose "hand" they are, they cherish gratitude for so signal a mercy, by which evils of a grave and vital character—certainly possible, and perhaps incipient—may be either wholly prevented, or promptly remedied.

With respect to the parties by whom the assault has been made, the Committee recognize as fully and feel as deeply as they, the necessity of genuine piety in the individual, and of faithful discipline in the churches. Equal to their own—certainly much greater than their own—would the anguish of the Committee be, if they believed that the charges here preferred were well founded; and at no efforts within the limits of possibility would they stop, in order to arrest mischiefs of so fearful a magnitude. Throughout this painful history, they have been eager for information, and have been almost incessantly exploring it. They have earnestly requested the production of this, which, having been long hinted at, is only now vouchsafed; and, rather than not have it at all, they welcome it from the press. Nothing do they wish to be concealed. It is concealment, indeed, and concealment alone, which has all along been their annoyance and their difficulty. Frequently have they heard that something has been written to England derogatory to the character of the Society's missionaries in Jamaica, and they have immediately said, What is it? where are the facts? For the most part this

question has been as vain as though they had been seeking after one of nature's profoundest secrets; and an extract of an injurious letter has often necessitated a mode of inquiry as ingenious and persevering as if its object had been the recovery of a stolen bank note. At other times, parties have refused to tell the committee what they loudly affirmed they knew, and familiarly told to others. At length, however, here are specific allegations; and the committee are glad of it. Now, at all events, and so far, the missionaries and other brethren will have an opportunity of knowing what they are charged with, and of acting accordingly. For themselves, the committee say frankly, whatever portion of these evils have existed and are past remedy, let the record of them stand as a warning for those who are to come. Whatever portion of them exist now, let a remedy be applied to them with Christian fidelity forthwith. And whatever portion of them may be resolvable into misinformation or misconception, let the missionaries and catechists of the London Missionary Society rejoice with the Committee in the result of so happy a process, which, doubtless, it would delight them to see effectually applied to the whole. And again these reproofing brethren are entreated to conceal from the committee nothing that they know.

Having thus expressed their feelings on the general subject, the committee proceed to some remarks more specifically on the pamphlet before them.

### I.

In doing so, they feel themselves entitled to submit, in the first instance, a class of observations tending to reduce somewhat—perhaps materially—its apparent criminatory force.

It might be mentioned in the outset, that the pamphlet does not correspond with its announcement. Having been uniformly advertised as put forth “by

THE missionaries and catechists of the London Missionary Society in” Jamaica, the pregnant particle “THE” is omitted in the title page, and it turns out to be signed by only thirteen persons, out of a body consisting (as nearly as can be ascertained by the last report of the London Missionary Society) of twenty-one. The committee, however, will not dwell upon this apparent effort to give the Exposition an unreal and factitious importance.

The committee go on to observe, in the first place, that some of the topics introduced by the expositors are without any justice made matters of complaint.

For example, the first accusation is, that the missionaries complained of have “employed unscriptural means and unworthy agents in order to gain and hold more adherents than they can adequately teach or govern by proper church officers,” p. 7. Combined with the imputation on the personal character of the leaders, to which the committee do not at present refer, here is neither more nor less than an argument in church polity. Did it never strike the thirteen missionaries and catechists of the London Missionary Society in Jamaica in how singular a position they have thus placed themselves! Doubtless—to say nothing of their own brethren in British Guiana, by whom the leader and ticket system itself is employed—they hold that Moravians, methodists, presbyterians, and episcopalians, also adopt “unscriptural machinery;” but their zeal for New Testament order never led them, the committee believe, to enter on such a discussion with any of these bodies. Why, then, with the baptists?

The accused missionaries, it seems, have employed leaders and given tickets. This may be unscriptural, or it may not. The committee have not given, and are not going to give, any opinion upon this point. They have never taken it into consideration. There is nothing, either



in the constitution or usages of the Society or in the case itself, which requires that they should do so. They have gone on the principle (publicly and properly laid down by the London Missionary Society) of not interfering with the internal management of the churches. And there, they conceive, that this matter satisfactorily rests.

The concluding topic of complaint belongs, in the judgment of the committee, to the same class. It is as follows :—“ The baptist missionaries have raised and expended large sums of money, without making any public report of the same,” p. 13. The expositors are here probably misled by want of acquaintance with a difference which exists between the methods of the London and the Baptist Missionary Societies. The former, it is understood, require that every expense at a missionary station should be paid out of the funds of the society, and that all monies raised there should be considered as a contribution to its income. Of course, under such a system, it is proper that the receipt and expenditure of all sums should be reported to the society, and through them to the public. The Baptist Missionary Society, however, have gone from the first on a different principle. They have desired their brethren to encourage the friends at a missionary station to raise what they could towards its expenses, with a view to relieve the society at home, and to support the cause entirely when they should be able. On this plan, the committee have always been informed how much was raised by the churches, and how it was expended on their behalf, in order to the regulation of their own grants ; the only use which it pertained to them to make of this information, inasmuch as the committee had no control over the expenditure, and the British public no claim to the accounts. No doubt, the missionaries were under obligation to render an

account of what they had raised in a manner satisfactory to the donors, but nothing further can with any reason be required. It has always been satisfactory to the committee to know that a much larger work has been going on in Jamaica than could possibly have been sustained by the money they were able to supply ; and they never saw—nor can they now see—any unfaithfulness to their trust in sending a few hundreds a year to aid a church which was raising several thousands, while they had reason to believe that the operations carried on were so extensive as, after every effort, to press heavily on their resources. Parsimony on the part of the committee would have ill recompensed the noble generosity of Jamaica. Whether the public announcement of the large sums annually raised in the West might, or might not, have diminished the collections in England, cannot now be told ; but there is no doubt at all that a fear of this somewhat natural result, and not of any outbreak of indignation as against a fraud, was the whole amount of Mr. Dyer’s meaning in the phrase (if he ever used it) which is quoted by the expositors, and to which the committee will again advert, “ If we should publish this, it would ruin us.”

With respect to the “ style of profusion ” in which it is alleged that the baptist missionaries in Jamaica live, the committee make two observations. First, This charge is strangely brought against the whole body of missionaries, when in fact many of them are well known to be enduring severe privations in the highest spirit of Christian devotedness, and when the number to whom it has the semblance of applicability is very small. Secondly, There is full reason to be satisfied, that nothing of the sort complained of (whether justly or unjustly) has been at the cost of the mission. Some of the churches have for many years supported their own pastors. If they have given

them large salaries, neither the committee nor any one else is entitled to complain of it. It is enough to say, that those who have been supported by the society have not—and cannot have—lived deliciously, except on spiritual food.

Secondly, the committee observe that some of the charges are sustained by strangely inconclusive proofs. For example, the second article of complaint relates to the “frequent admissions of large numbers to the ordinances and fellowship of the church, without due care to ascertain the character of the persons so admitted,” p. 11. Now, readily allowing that “due care” is of the first necessity, and assuming nothing concerning the practice of their brethren, the committee animadvert on the primary reason from which the expositors infer that such care has not been employed. Will it be believed that a criminal laxity in this respect is directly concluded from the mere numbers baptized? Yet, after mentioning some cases of numerous baptisms, the missionaries and catechists say—“Before we assert what we know of these baptisms, or adduce a fact in support of what we assert, we ask, Is there not enough in the bare announcement of such baptisms to stagger the faith of the friends of missions?” p. 11. And they go on gravely to state, that, supposing it genuine, “the work of the baptist missionaries in Jamaica is seen to exceed by far the work of the apostles on the day of Pentecost.” Yet on that occasion three thousand persons were added to the church in one and the same day, at one and the same place. What would the missionaries and catechists have said if this had happened “at Brown’s Town, in 1840,” instead of the (to them) more perplexing fact that Messrs. Clark and Dutton “immersed seven hundred and twenty-nine in the course of the year?” But, if it were so, what then? We quote from these

missionaries and catechists themselves the valuable saying,—which is in truth a solvent for the whole mystery—that “nothing is too hard for the Lord.” Due care may or may not have been taken; but the argument from mere numbers is absolute unbelief.

The committee, in the third place, proceed to the array of instances by which the several heads of complaint are supported. These the expositors call “facts;” the committee submit, however, that they are not entitled to be considered as facts until they are proved. They may be true, or they may not. Exaggeration, misconception, mistake, imagination, prejudice, and even falsehood, may have been at work upon them. At present, therefore, they are not facts, but allegations; plausible allegations, indeed, some of them—some of them are utterly, and even ridiculously, incredible—but not proved allegations, on which sentence can justly be pronounced. The committee are entitled to insist strongly on this distinction, by virtue of their experience in this very case. In the instances in which they have succeeded in obtaining specific charges, they have, upon inquiry, frequently found them altogether or mainly erroneous; so frequently, that they have increased materially in the courage with which they look such allegations in the face. If those now adduced share any thing like the fate of their precursors, many of them will altogether vanish, and the seeming gravity of the rest be very materially reduced.

The committee think, finally, that the process of generalization adopted by the expositors is not only precipitate, but unwarranted. By virtue of the instances they adduce, they inculpate the whole body of baptist missionaries and churches in the island, excepting only Messrs. Kingdon, Whitehorn, and Reid. Now the missionaries thus implicated are



twenty-eight, and the churches as many, containing 32,810 members, with 18,000 inquirers. They are dispersed through the island much more widely than (as yet) the stations of the London Missionary Society, and there are among them many local and accidental diversities. The committee cannot help feeling that, even if the truth of all the allegations were granted, conclusions so sweeping as those which are deduced from them would not be justified. How much less when the real quantity of pertinent truth in them shall be ascertained! Besides, it is remarkable how often the name either of the same witness, or of the same culprit appears, even in these allegations. Thomas Burke is cited over and over again; and the Rev. H. C. Taylor, of Old Harbour, is almost constantly under accusation. Now if it be that the one of these parties has been very ignorant, and the other very negligent, and that some besides have been liable to censure, let the individuals bear the blame. Why is their misconduct or folly, supposing it to be such as is represented, to be made a gauge for taking the measure of other men? Would it not have been just as fair to have selected a faithful missionary, a judicious leader, and a few well-informed members, and then to have inferred that the whole baptist body were of a similar character?

The missionaries and catechists affirm that these single instances are examples of classes, and that they might be multiplied "to almost any number." On this the committee observe, first, that the expositors have obviously brought out the strength of their case; and secondly, that no amount of allegation against certain individuals, or even of proved criminality in them, can warrant the condemnation of other persons. There is a radical fallacy in the very nature of the argument. The negligence or precipitancy of one missionary is no evidence at all that the same qualities

exist in another. For any thing which could be established by such a kind of proof, he might be one of the most cautious and judicious of men; and he certainly would have good reason to complain of the injustice of being condemned for the fault of another. The same remark may be applied to both leaders and churches.

In the judgment of the committee, the considerations now adduced materially diminish the apparent criminatory force of the pamphlet before them. With respect to the accusations to which they have not adverted—those, namely, affecting the character of the leaders, the admission to church-fellowship, and the exercise of church-discipline—these, together with the examples detailed in support of them, are, as a whole, matters of inquiry; and, although some of the charges might be disposed of on the instant,\* the committee will not at

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\* As a sample of this class, the committee just mention the following:—

1. "One of the Rev. J. M. Philippo's schoolmasters told Mr. George Stricker, schoolmaster at Porus, that Mr. Philippo kept a written list of the questions which he puts to the candidates for baptism, and that the leaders are all taught these questions."—*Exposition*, p. 20. To this Mr. Philippo replies:—"It is not true, nor has it the shadow of truth."

2. "William Burke, of Cool Spring, who was one of the persons baptized by Moses Hall, says, 'that all the persons in his class were required to pay three-pence per week to the support of the class-house, and a shilling per month for the support of Moses Hall,'" *Exposition*, p. 22. The latter charge is positively denied by several persons who have been members of the class from its commencement.

3. "J. Daughtrey, Esq., the government Inspector-general of prisons, has given his important testimony on this point as follows:—"I once had the credulity to believe there was in the churches of Jamaica as great a proportion of Christians as in those of Great Britain. But I now see my great mistake. Of the prisoners in the district prison at Kingston, three-fourths have been connected with religious societies," *Exposition*, p. 23. This "important testimony," it will be observed, is absolutely general, and affects all religious communities alike. The point remains. "Distinguishing them, he adds:—"There are very few from the Moravians; not one from the Congregationalists; more from the Wesleyans; but the great majority are baptists," *ibid*. The answer to this is, that, within the district of Kingston, the

present notice them further. They have directed a copy of the pamphlet to be sent to every one of the baptist missionaries in Jamaica, and they cannot doubt that every clue it affords will be pursued for searching and salutary investigation. They would be very happy if the expositors themselves would kindly place a copy of it in the hands of every member of the churches who can read it, for the promotion of a similar purpose. They need scarcely express their confidence, that, if any of the parties implicated should apply for further facilities of inquiry, the thirteen missionaries and catechists of the London Missionary Society will not follow the example of an accuser of a different denomination (the Rev. George Blyth) in refusing to afford them.

## II.

From matters affecting the baptist missionaries and churches in Jamaica, the committee will now turn to those which directly implicate themselves.

The missionaries and catechists aver that the publication of this pamphlet "has been forced upon" them. By what means? By an indisposition to

baptists are by far the largest body of religious professors; and that, for anything which appears to the contrary, there may be fewer per cent. of that body in Kingston district prison than of any other.

4. The following is from Thomas Burke:—"William Hall, from Marshall's Pen, first tell us to pray. He put our knee on the ground, then take our hand, and raise us before the Father, the Son, and the Holy Ghost. This is the way he set us off." The following sample is given of "the hymns and prayers which Hall taught them to use:—"

"John à Baptize.—Do my Lord.

Me pray for my sin.—Do my Lord.

Me pray for my soul.—Do my Lord.

Remember your duty.—Do my Lord.

Sinner dead he must.—Do my Lord.

Me pray for keep me out of de fire.—Do my Lord."

—*Exposition*, p. 15.

The committee must here call specifically for *dates*. They are assured that these proceedings of William Hall took place more than twenty years ago, when there were but two or three baptist missionaries on the island, the nearest of these being sixty miles distant from him, and all of them, of course, utterly unconnected with him,

listen to complaints, they reply, partly among the missionaries themselves, and partly among "their friends in England"—meaning (it appears) the committee. Leaving the missionaries to speak on their own behalf, if they think it necessary, the committee answer distinctly for themselves, that the charge is utterly without foundation, and that they are sure no proofs of it can be adduced. That they have been unwilling to have the character of their brethren whispered away in private coteries, or destroyed by letters clandestinely circulated; that they have refused to abandon their confidence in their missionaries merely on the pronouncement of sweeping censures, and unsubstantiated imputations; and that they have challenged names, places, and dates, for every accusation, and traced many of them to the confusion of their originators—all this is true: and who are the parties that will blame them for it? But that they have on any occasion displayed an indisposition to listen to complaints is an utter misrepresentation. They have, perhaps, been much nearer to an error on the other side.

But, were it otherwise, what cause have the writers of this pamphlet to complain? When did the committee hear *from them*? Neither from the thirteen missionaries and catechists in a body, nor from any one of them as an individual, has a letter on this subject ever reached their table. They have heard, indeed, of injurious letters industriously but secretly circulated, the writers of which they could not ascertain, and copies or extracts of which they could not procure; but these, of course, were not the complaints to which the committee were unwilling to listen. Were any of these missionaries and catechists the writers of those letters?

The expositors state, however, that, as to the courtesy of private communication with the committee, what was



not done by themselves had been done by others. The committee distinctly deny this assertion. Three of their own agents, indeed, Messrs. Kingdon, Whitehorn, and Reid, have thought proper to discontinue the use both of leaders and of tickets, and, in doing so, have communicated their reasons for the change; but the committee have never received, even from them, any such statements as were adapted to bring the condition of the churches at large under their consideration, until those letters in the Jamaica newspapers which constitute a very recent part of the controversy. With this exception, not a single person of any denomination has ever spontaneously presented a complaint to them, either with or without evidence to support it. That such complaints have been brought before them is true; but in all cases the committee had previously heard of their utterance in other circles, and had solicited—in some cases they were obliged to importune—the complainants to communicate with them.

The committee, however, it is alleged, have done wrong in not “promoting the formation of a court of inquiry” for investigating these complaints. On this somewhat singular charge the committee have to say, that the formation of such a court has never been proposed to them from any quarter. All that they have heard or seen on this subject has consisted in occasional brief and discourteous and sometimes taunting references in the course of correspondence, to a court which would speedily be constituted without their consent, and before which they and their missionaries were, with equally little ceremony, to be dragged. How the said court was to be constituted, or by what power its proceedings were to be enforced, they never heard. That the committee have not promoted the formation of any such court of inquiry is certainly true. They have conceived that they were themselves,

and after themselves their constituents, the proper court (if the expression must be used) before which their missionaries should be tried. Is there any missionary society in existence which would have “promoted the formation” of any other? Or is there any body of missionaries and catechists, except these thirteen, who would have gravely proposed it?

### III.

Having thus spoken of themselves, the committee feel it their duty to say a few words in conclusion concerning the parties whose names are affixed to this pamphlet.

The expositors are naturally desirous to receive credit for good motives, and they declare themselves to have been actuated by a pure “concern for the interests of righteousness and the character of Christian missions.” The committee make no pretensions to judge them in this respect. It is, at the same time, a consideration not altogether without weight, that the main stress and eagerness of this controversy has lain with some of the agents of a missionary society, which has been brought into more extensive contact than any other with the baptist missionary operations. That the feelings in such a state of things too natural, even to the best of men, have to some extent operated in this case, appears on the face of the Exposition itself. The very first sentence of it says, “*serious differences have arisen between US and the great majority of Baptist missionaries.*” In the next page it is expressly stated that the public controversy in Jamaica both originated in denominational resentment, and was perpetuated by it. The words are: “The publication by the baptist missionaries of gross misrepresentations\* affecting us and our stations, in their

\* The document here referred to consisted in a tabular statement of the number of missionaries and members in Jamaica connected with the several

own newspaper (the *Baptist Herald*), first induced us to use a similar publication. . . . . The treatment which our remonstrance met with drew us on to make the general charges through the same medium. . . . . But for the course which the baptist missionaries took with our first letter, . . . . it is probable the controversy would not have been proceeded with here, and would have been but little heard of beyond the limits of Jamaica," p. 6. Without turning aside to vindicate their brethren in this point, the committee observe here, that, on their own showing, the missionaries and catechists of the London Missionary Society have been moved by an impulse not absolutely identical with "a concern for the interests of righteousness."

Passing over other indications which they might notice of a similar kind, the committee cannot but place upon record a declaration made by the Rev. W. G. Barrett, on behalf of himself and his brethren, in his Reply to their circular of January last. It is as follows:—"Had we been allowed to do good as we had opportunity, and not been impeded by the proselyting labours and plans of your agents, and permitted to retain undisturbed possession of such spheres of labour as were opened

for us by a favouring providence, this exposure would have been prevented." —*Barrett's Reply*, p. 8. *Habemus reum confitementem.*

The committee have made this remark, not with any view to censure the missionaries and catechists, whose infirmity herein is far too natural and too common not to be easily venial; but simply because it facilitates a correct estimate of the evils alleged, to know that, but for the occasion created by such collateral pressure, even men so jealous for the interests of righteousness as these, would not have deemed it their duty to disclose them.

The committee next animadvert on what they are constrained to regard as a want of candour and fairness on the part of the expositors. They will illustrate their meaning by an example. It is certainly reasonable in a controversy of this sort, that, a charge having been made and an explanation given, the charge should not be reiterated without some notice of the explanation. Now, before the preparation of the circular issued by the committee in January last, Mr. Williams had been complained of for having baptized 126 persons before he had been six weeks in Jamaica; and, in that circular (to which the Exposition is professedly a reply) explanation is given that these parties "had been for years" in communication with Mr. Philipppo, and were only awaiting the arrival of a baptist missionary to be formed into a church." — *Circular*, p. 7. Notwithstanding this explanation, and without taking the least notice of it, the expositors repeat the charge, thus,— "The Rev. Mr. Williams, before he had been on the island six weeks, and in a neighbourhood where no baptist missionary had preceded him, immersed 126 persons," p. 11. Things of this sort tend to class the thirteen missionaries and catechists of the London Missionary Society in Jamaica among adversaries, rather than

missionary societies, together with the amount expended by each, in the following form:—

Societies.	Missionaries.	Members.	Inquirers.	Received from this country.
Wesleyan	30	22,884	4,303	£ 8,986
London	11	172		6,476
Church	7	271	4,954	6,938
Baptist	19	24,777	15,007	6,870

This table was drawn up in England (without any view, however, to publication) from the latest reports of the several societies, and has been found, by subsequent examination, to represent with perfect accuracy the accounts contained in them. The only pretext which the agents of the London Missionary Society in Jamaica had for calling it a "misrepresentation" was, that it neither recorded their actual (*unreported*) numbers in that island, nor intimated what portion of the sum expended had been raised among themselves. For neither of these defects, however, were the missionaries responsible.

\* Nearly three years.



reprovers, of their brethren, and among adversaries who are determined that, whether there be mistake or not, there shall be no correction. The committee know it is a maxim of polemical warfare, that iteration may effect the same end as proof; but they could not have expected to find this weapon in professedly friendly hands.

The committee remark finally, on the use made by the expositors of the language cited by them from an alleged letter of the late secretary to the society, the Rev. John Dyer, in relation to the monies raised in Jamaica:—"If we should publish this, it would ruin us." This extract, it is strange to say, is adduced by the missionaries and catechists as a proof that Mr. Dyer knew the Jamaica brethren had acted fraudulently in pecuniary affairs, and that the Christian public would be filled with "resentment, if the whole truth were declared to them," p. 14. The committee will not dishonour the memory of their beloved and revered coadjutor and friend, by saying a single word in the supererogatory work of his vindication; they ask only what must be the temper, or where can be the understandings, of men who can use an argument, the whole force of which lies in the gratuitous assumption that a Christian professor and a Christian minister, a man whose character for integrity was to the last as unblemished as the driven snow, and

who was, for upwards of twenty years, a most honoured secretary of one of the most honoured societies of the age—that such a man was secretly pursuing a course of conscious knavery, the disclosure of which would inflame with resentment the whole Christian world?

In having thus spoken, the committee trust they have neither exceeded nor fallen short of their duty. They have only to add that the churches raised by the instrumentality of the Baptist Missionary Society in Jamaica are no longer in organic union with it. With an admirable zeal and generosity, they have thrown themselves on their own resources. In relation to all their affairs they are now as independent as any churches in this or any other country. To themselves must any further observations be addressed which their fellow Christians of any denomination may desire to submit to their notice. The committee have taken leave of them in a letter of solemn and affectionate counsel which is before the world, and to their own Master they stand or fall.

In closing their present observations, the committee commend alike all churches and all missionary societies, and all missionaries and catechists, to the kindness of that merciful God of whose forgiveness, as well as blessing, all his servants stand so continually in need.

## PEARLS.

"Orient pearls at random strung."

THERE will be one day a resurrection of names and reputations, as certainly as of bodies.

MILTON.

The frowns of the world are among the blessings of the Christian. The prosperity of fools shall destroy them. "Him

whom I shall kiss (said Judas), take him;" so whom the world kisseth it often betrays.

THOMAS WATSON.

A man's *reason* is nowhere so much satisfied as in matters of *faith*.

WHICHCOTE.

## REVIEWS.

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*The Advancement of Religion the Claim of the Times.* By ANDREW REED, D.D.  
London: 8vo. pp. 359. Price 10s.

THIS beautifully printed octavo volume, containing ten lectures on the advancement of religion, we introduce to our readers with great pleasure. The lectures were, as the author informs us, delivered at Wycliffe Chapel at the close of the year 1838. We are glad that he has at length given them to the public; constrained as we are, and gratified, to speak in the highest terms, not only of the importance of the subject, but of the manner and spirit in which it is treated.

A correct idea of the book is not to be obtained from the title-page, which does little more than embody a felicitous collateral sentiment. The fact is, that, with the first and last lectures on the desirableness and the glory of universal godliness, all the rest are practical discourses on the advancement of religion itself. The author treats successively of its advancement in the person, in the family, in the church, in the nation, and in the world: interspersing three lectures on its advancement by personal effort, by the ministry, and by the church. He truly describes them by the term "suggestive;" and we must say, that, on all the topics he has handled, they contain a great amount of wise and beneficial suggestion, most convincingly and persuasively applied.

After having thus expressed our general commendation of the volume before us, we are quite at a loss in attempting the selection of extracts. We shall take one, however, more as a sample of the author's method than for its peculiar value, from the third lecture, on the vancement of religion by personal effort.

"5. Let it be observed, that the duty contemplated proposes to *convert* men to Christ. We are to seek *nothing less* than their conversion. There is much mistake here; and much zeal is vainly expended, which, under better guidance, might lead to the most happy results. Many who labour for the good of others, especially amongst the young, seek far too little. They would induce them to read, to pray, to abstain

from evil, and to observe the ordinary means of grace, and they are more or less satisfied, if for the present they succeed to this amount. There is a world of error in this; and it ends in the fatal delusion of multitudes. To avoid this course, establish two points firmly in your mind. First, that nothing is done for a sinner till he is *converted*. I have known many a parent, truly anxious for the welfare of a beloved child, remark, 'My son, I cannot say, is converted; but he is, I trust, in a *hopeful state*.' This is an unsound and dangerous distinction. An unconverted state cannot be a hopeful state. He who is unconverted is at enmity with God, is in a state of sin, and is a child of wrath even as others; and this is his unmitigated condition, whatever fair appearances may be assumed, up to the moment of his conversion.

"Second, remember carefully, that conversion is not *progressive*. Great error prevails on this particular; and it is mostly the source of the error we have just noticed. Means may be used in reference to conversion; and the use of them, as well as their influence on the mind, may be spread over a progressive period; but conversion itself is not progressive, it is instantaneous. It consists essentially of that *one act* in which the will is determined for God; and it necessarily occurs at some *instant* of the sinner's life. The prodigal of the gospel must have been the subject of much reflection and conflict; but he was only converted at the instant in which he resolved that he would arise and go to his father. This would seem so clear as not to admit of various opinion.

"Yet different opinion has obtained in the church; and to this day it is exercising a paralyzing and deadly influence. It is thought not only that means have a progressive character, but that conversion itself is progressive; that if instantaneous conversions are possible, they are not desirable; and that conversions are sound in proportion as they are slow in their 'development.' Can any thing be more absurd, more mischievous? If conversion must be a work of time, then it would be folly of you to expect it now; if it must be spread over months and years, then the sinner may postpone his conversion, and satisfy himself that his present state is the best possible to him now. And all this time he is hardening his heart by cherishing at once his hope and his enmity!



"Be not partaker of other men's sins. While you give to means their place and honour, let no sinner, through you, be deceived by them. Claim nothing less of him than to repent of his sin, to turn to God, and to submit to the righteousness of Christ. Let him know that this is essentially comprehended in one act of the mind; that it occurs at once; that it ought to occur now,—instantly; and that, up to the moment in which it is refused, he is unpardoned, and in the bonds of iniquity."—*Pp. 79—81.*

On a different branch of the subject, the advancement of religion by the ministry, the author says many excellent things, of which, perhaps, we may venture to give the following specimen.

"5. Our ministry, to be more persuasive, must be *more pungent*. It must by its directness reach the heart; and by its power it must penetrate it, search it, try it to the quick. We have a prescribed work to do, and it must be done, though it bring pain or offence. The word of God, committed to us, is sharper than any two-edged sword; and if it lost any thing of this character, it would be damaged in our hands. There must be nothing hidden that is revealed. The sinner must be made to see, as in a mirror, himself, his follies, and his sins. The pride, the ingratitude, the unbelief, the enmity, of which he was not conscious, must be made bare to him. He will stand back, and resist; but you must not be refused. Negligent of all hazard to yourself, yours must be the onward course of truthfulness and fidelity. All his excuses must be exposed as empty pretences; all his objections must be exploded as without foundation; and every refuge of lies in which he obstinately trusted destroyed before his face. His whole fault, his whole guilt, all the aggravation of his offence, without palliation, must be forced on him. The truth, the whole truth, must be worked in, through the understanding and the affections, till it fairly fastens on the conscience like a vulture—till he find no rest, no relief, no hope in himself or the whole world—till he sink down into the dust, a subdued thing, before a God of inexorable justice and infinite mercy!

"Could such a ministry be in vain? It might not always be followed by the results we desire; but whether it awakened deep resentment, as from the lips of Stephen, or produced full conversion, as in the case of Peter, it could not be in vain. How unlike the ministry of our time! a ministry which is powerful neither for conviction nor conversion; which is neither a 'savour of death unto death, nor of life unto life.' That ministry cannot be right, which leaves men *indifferent*."—*Pp. 174—176.*

Had it not been for the occurrence of one passage, on which we feel it our duty to remark, our critical vocation would, in the present instance, have been confined to commendation. In the lecture on the advancement of religion in the person, however, the author, in suggesting various methods of seeking it, gives in succession the following counsels, *retire, meditate, pray*; and he then proceeds:—

"Receive the Holy Spirit. Much of our prayer is selfish and imperfect; its energy springs from earth rather than from heaven. We often wrestle in prayer, as if we were most willing to receive, and God were unwilling to give. But the command to receive the Holy Spirit, like the whole tenor of the gospel, implies that God is willing, and that *we alone are unwilling*. Under the full weight of this truth you must come. God is most true; he has promised the gift of his Spirit to those who rightly ask it. If, then, the Spirit is not given, and you do not receive it, the obstruction and the blame must be with *you*. Suppose a broken-hearted parent should say, 'There is a home for my wandering child, a father's arms are spread ready to receive him. I have sent him my assurances, that if he forsake his ways, and return to me, he shall be freely pardoned, graciously received, and endowed with his lost inheritance;—but he will not come.' Where, in such a case, would be the blame, the guilt? And in your case, if you receive not the Holy Spirit, where will rest the blame? Can you have a richer promise? can you have kinder invitations? can you be supplied with stronger assurances?

"Awake, then, to the affecting conclusion, that you are not straitened in God, but that you are straitened in yourself. God is ready; all things are ready; but you are not ready. The promise is near; the Spirit is near; you move in an element of light and glory. Darkness and obstruction are alone with you. Your pride, your prejudice, your worldliness, are to you a thick veil, which prevents your perception and participation of the glory which surrounds you! Will you endure any longer to be excluded, by your own hand, from this state of excelling light and blessedness? Cast away, once and for ever, all that hath hindered your entrance to the kingdom of God. Open your whole mind and heart to the full accession of the Spirit of grace, and you shall be filled with the might and majesty of his presence. He shall dwell in you, walk in you, reign in you. You shall be inspired with all wisdom, strengthened with all might, fitted for all service. You need infinitely the Holy

Spirit; you need nothing besides. Receive the Holy Spirit."—*Pp.* 67—69.

We were struck, we confess, with some surprise at this application of the words of our Lord (for there are, we believe, no other words of similar import) to his disciples, when imparting to them supernatural qualifications,—“Receive ye the Holy Spirit.” We scarcely regard this as a precept, even to them; but we cannot at all comprehend the ground on which Dr. Reed converts it into a universal “command to receive the Holy Spirit.” If, indeed, such a command were given, we should deem it very hard to be understood. We fully agree with the author that God has promised the gift of his Spirit to his children who ask it; but his promising to give it them is not quite the same thing as commanding them to take it. He reserves, we imagine, some measure of wise discretion in the time, manner, and degree of its communication. The case of the “wandering child” might do very well—it is but an epitome of the parable of the prodigal son—to illustrate the welcome of a sinner on returning to God; but, as in relation to the influence of the Holy Spirit, it seems to us wholly without analogy. That God’s children who ask for the Holy Spirit will receive it, we do not doubt; or that when we have it not, it may be because we do not ask, or because we ask amiss: but we cannot but think that the blessing is to be, not *taken*, but asked for, and gratefully received in whatever manner or degree it may please the heavenly Father to bestow it.

With this single remark, we commend these lectures to the attention and prayerful perusal of all our readers.

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*Sermons, by the late Rev. LUKE FORSTER, of Saffron Walden: with a Sketch of his Life, by the Rev. JOHN ELY of Leeds.*  
London: post 8vo. pp. 338.

By the friends of the deceased, and especially the members of the congregations over which he presided, this volume of sermons will be highly prized, as a memorial of one whom they loved and honoured for his work’s sake. The following extract relates to a subject which ought to be very seriously considered by many churches of our denomination.

The sermon from which it is taken was preached at an ordination.

“All who enjoy the benefit of a minister’s instruction should contribute to his support. This should never be left to a few wealthy individuals in a congregation. To the honour of our congregations, burdened as they are with the support of a ministry which they cannot conscientiously attend, some of them furnish men who, with signal generosity, contribute largely to the support of their own pastors, and relieve the poor from what has been termed a burden. We admire their generosity, while we lament that there should be so much necessity for it; that necessity, however, would neither be so common nor so pressing, if all the members of our churches and congregations, whatever be their station in life, contributed to this object according to their means; that would not be charity, neither would it be almsgiving, but the liquidation of a just debt. You have the instructions, the pastoral care, the private and public labours of a man, whose talents would support him in another profession, and they ought to support him here. It is most unreasonable for any man, rich or poor, to expect all this for nothing. What would be thought of a person who should expect a schoolmaster to educate his children, or a medical man to attend his family for nothing; and besides this, claim the liberty of complaining that his children were not educated with sufficient *talent*, and his family was not attended to so *regularly* as others that were more generous? All persons allow that such conduct in *worldly* things would expose a person to scorn; but many seem to think that in ecclesiastical things it is almost virtuous. What can you think of the reason, the conscience, of those people, (leaving their piety, if they have any, out of the question,) who will spend more money on a social feast, on tawdry attire for themselves and children, or for pleasure at a country fair, than they give for the studies and labours of a minister through the whole year? That is certainly a strange sort of love to a pastor, which expects every thing from him, and would leave him to starve, and even then affects surprise that the good man should be so unreasonable as to complain of his lot, or to think of leaving his situation. I am not asking for wealth, but only for what is necessary for a pastor’s comfort and respectability. He should neither live like a prince nor a mendicant. The former he does not desire, and the latter he does not deserve. Consider his station,—the respectability he should maintain,—the part which he should take in the leading societies of the day, and give him what is convenient for



him. This will enable him to go through his duties with joy; but what joy can he have in preaching to those who are replying to his admonitions, 'Pay me what thou owest?' or what comfort can he possibly find in ministering to those who, in spite of prudence and economy, doom him to such unhappy and humiliating circumstances."—*Pp.* 300—202.

Mr. Forster was removed from the

scene of labour in the prime of life, being only thirty-nine years of age. He was a man of an excellent spirit, and was held in just and high esteem by the congregations at Blackburn and Saffron Walden, over which he successively presided. The sermons contained in this volume are evangelically practical, and well adapted for usefulness. Young preachers may read them with advantage.

## BRIEF NOTICES.

*Baxter's Oil-Coloured Portraits of the Missionaries Williams and Moffat.* Size  $10\frac{1}{2}$  by  $8\frac{1}{2}$  inches. London: Price 10s. 6d. each. Proofs 15s. each.

Considered merely as works of art, these portraits have strong claims to public attention, being the finest specimens of Mr. Baxter's happy invention that have yet appeared. Mr. Williams is represented sitting in his study, his face full of thought, his head resting on one hand and his pen in the other, with part of his *Missionary Enterprises* in manuscript lying before him. Mr. Moffat is standing in the midst of African scenery, the spot selected being near the Kuruman River; and in the back ground, a Chief of Bechuana is seen addressing his parliament respecting the missionary's arrival. In both cases the likenesses are excellent, we had almost said perfect. It would be quite superfluous to recommend these memorials of two eminent benefactors of the heathen to their immediate friends; but we hope they will be purchased by many others, of our own, and of all other evangelical denominations. One has finished his course, having fulfilled it well; the other we trust will continue many years on the earth to carry forward his useful undertakings; and Christians at home of every name, may find it profitable as well as pleasant to look often on their countenances, thinking of their past history, and of the future harmonious meeting when all faithful servants of Christ shall dwell in one home, and "both he that sowed and he that reaped will rejoice together."

*A Celestial Atlas, containing Maps of all the Constellations visible in Great Britain, with corresponding Blank Maps of the stars, systematically arranged for communicating a practical knowledge of the Heavens.* By J. MIDDLETON, Teacher of the use of the Globes and Astronomy. Norwich: Large Folio, half-bound. Price 21s.

*A Companion to the Celestial Atlas; containing a Series of Lessons on the Constellations, a Dissertation on the Fixed Stars, and Conversations on the Heavens, with Descriptions*

*and Views of the most remarkable Double Stars and Nebulae.* By J. MIDDLETON, Teacher of the Use of the Globes and Astronomy, and Author of the *Celestial Atlas*. Norwich: 12mo. pp. 168. Price 5s.

These illustrations of the most magnificent of the Creator's works of which we have any knowledge, deserve our best thanks. Science is seldom presented to attention in a form so intelligible and attractive. The author evidently delights in astronomical investigation, and his works are adapted to excite others to the same pursuit. In the atlas, the fixed stars, just as they appear to us at different seasons of the year, are displayed on pairs of corresponding maps; one exhibiting the stars with the well known figures of the constellations, the other showing, on a black ground, the stars by themselves. By means of these maps, which are beautifully executed, the heavens may be considered with great accuracy, according to their successive phases. The Companion is worthy of the Atlas: it describes the constellations scientifically, and gives minute directions to the learner. We can recommend these works very cordially, especially for home education. No present would be more valuable to an intelligent young person wishing to study this elevating science, which furnishes, as the author remarks, "most sublime illustrations of the wisdom, power, and majesty of that Being who garnished the heavens, who telleth the number of the stars, and calleth them all by names."

*Elements of Universal History, on a new and systematic Plan; from the earliest Times to the Treaty of Vienna.* To which is added, a Summary of the leading Events since that Period. For the use of Schools and of private Students. By H. WHITE, B.A., Trinity College, Cambridge. Edinburgh: 12mo. pp. 672. Price 8s. 6d. Bound.

An epitome of ancient and modern history, in one portable volume, cannot fail to be acceptable to readers of several classes. Of course it is but a general view of events that it can comprise; but editorial and typographical skill

combined can bring much valuable information into a small compass. This is shown in the work before us, which, for its size, is comprehensive, and is remarkably cheap. It is a convenient compendium both for the perusal of the young, and the subsequent reference of the advanced student. Mr. White's episcopalianism and approbation of church establishments have affected some of his phraseology; but they are not obtruded offensively. His general tone is calm and candid, and he has evinced much diligence and power of condensation.

*The Holy Bible, containing the Old and New Testaments; translated out of the Original Tongues: and with the former Translations diligently compared and revised by his Majesty's special Command. Appointed to be read in Churches. Accompanied throughout with a brief Hermeneutical and Exegetical Commentary and revised Version. By the Rev. T. J. HUSSEY, D.D., Rector of Hayes, Kent. London: Royal 8vo. Part I. Price 2s. 6d.*

Dedicated as this work is to the archbishops of Canterbury and Armagh, the acknowledgment of the authority of scripture and the duty of private judgment implied in its publication affords us pleasure; which is however somewhat diminished by the declaration in the preface, that "the paramount sanction of the church, impressed upon that most noble monument of human learning and piety, the authorized version of the Bible, precludes the use of any other translation as the basis of commentary, even could any other be found which might justly compete with it." Were any translator or company of translators to furnish us with a version reflecting more exactly than the common version the meaning and spirit of the inspired originals, we should deem ourselves not only at liberty to receive and comment upon it, independently of human authority, but bound to do so by reverence for the Spirit of truth, from whom the communication comes. Of the plan of Dr. Hussey's work, however, we approve highly. In one of the central columns is King James's version, with the usual chronology and references in the left hand margin; in the other central column are the suggested improved renderings, with occasionally an explanatory sentence or two, and in the right hand margin the chronology of Hales, "with such various readings and renderings, as, without perhaps having actual claims to authenticity, are entitled to respect." As to the execution, we had rather not express an opinion till more of the work is before us: it is to be completed in about twenty-four monthly parts.

*The Great Propitiation: or Christ's Satisfaction, and Man's Justification by it upon his Faith; that is, Belief of and Obedience to the Gospel. By JOSEPH TRUMAN, B.D. Reprinted from the Second Edition, 1672. London: 8vo. pp. 59. Price 1s. 6d.*

We welcome this, not for its own sake,—for its intrinsic value is, in our opinion, small,—but as part of an excellent series. So long an interval has occurred since we received number thirty-seven, that we eagerly hail number thirty-

eight. We have commended, at different times, many of the publications constituting Ward's Library of Standard Divinity, and we now gladly embrace the opportunity of attesting its general merits. The selection of works has been in most instances judicious, and the adherence to the plan of giving what each author originally gave without abridgment or emendation is praiseworthy. We wish to see additions of similar character to the parts already issued; but especially we hope that the public will not forget the back numbers, in which they will find many choice pieces of British and foreign theology, of permanent worth.

*The Flight of the Camisards. A Story for the Young. By the Rev. C. G. BARTH, D.D. Translated from the German. London: Religious Tract Society. 24mo. pp. 72.*

We can attest the adaptation of this story to please the young, as it was a favourite with us in early boyhood. The French original was first published at the Hague, and an English version was printed in London in 1758, entitled, "The Memoirs of a Protestant condemned to the Gallies of France for his Religion, written by himself." It is an abridgment that Dr. Barth has given to the Germans, and which is now translated for our British youth. Like most other abridgments, it is less interesting than the original work, through the omission of details and pleasing episodes; it is, however, good as far as it goes, though it shows that the religion of some who suffered greatly for their protestantism was very defective.

*The Doctrine of Baptismal Regeneration, a Pillar of Popery. Containing, I. A Circular Letter from the "Incumbent of Christ Church, Horton." II. A Reply to that Letter. III. An Address to the Reader on the Subject. By J. A. JONES, Pastor of the Baptist Church, Brick Lane, Old Street. Fifth Thousand. London: 12mo. pp. 16. Price 1d.*

Mr. Scott's Circular is a curious specimen of superstition and arrogance. Mr. Jones's Remarks are shrewd and scriptural. When he calls for proofs from the New Testament, however, though he adopts what we deem the proper course, he asks for what teachers of the class to which Mr. Scott belongs have neither ability nor inclination to give. The New Testament, indeed; nay, believe the clergy!

*Baptismal Regeneration opposed both by the Word of God and the Standards of the Church of England. By the Rev. CAPEL MOLYNEUX, B.A., Minister of Trinity Episcopal Chapel, Woolwich. Fourth Edition. London: 12mo. pp. 48. Price 4d.*

*Baptismal Regeneration compared with the Word of God and the Standards of the Church of England: in Reply to the Rev. CAPEL MOLYNEUX. By Presbyterian. London: 12mo. pp. 136.*

*The Baptism of Jesus Christ vindicated against those who know only the Baptism of John. By Aquila. London: 12mo. pp. 48. Price 6d.*



*Lectures on the Baptismal Regeneration Controversy, delivered at the New School Rooms, Queen Street, Woolwich. By the Rev. CHARLES STOVEL. Lecture I. On the Parties implicated,—the Question in dispute,—and its Relation to Matters of the greatest Importance. Delivered Thursday, 2nd of February, 1843. London: Ward and Co. 12mo. pp. 44.*

Any person who desires to acquaint himself with the controversy respecting baptismal regeneration, may find in these works a pretty fair exhibition of the views entertained by the principal conflicting parties. Mr. Molyneux is an evangelical clergyman; and he maintains that the practice of the apostles was not to baptize in order to regenerate, but to require regeneration in order to baptize; that no persons were baptized, the history of whose baptism is recorded in the New Testament, who were not first supposed to be regenerate; and that the church of England does not teach, but opposes, the doctrine that baptism is the specially appointed and certain means of regeneration. Presbyter and Aquila, who are understood to be clergymen residing in the neighbourhood of Mr. Molyneux, but who have been shabby enough to reply to him under assumed signatures, show that his doctrine is contrary to that of the established church, and endeavour to confute it from scripture. Mr. Stovel having been invited, in consequence, to lecture on the subject in the vicinity of these gentlemen, has delivered a series of discourses, the first of which alone is before us. We are happy to hear that his lectures have been well attended, and we shall hope to give a further account of them when the whole series is completed.

*The Works of WILLIAM JAY, Collected and revised by Himself. Volume VI. The Christian, contemplated in a Course of Lectures. London: Bartlett. 12mo. pp. 388.*

In addition to the excellent discourses contained in this work as it appeared originally, the author has appended one in this edition on the words, "Almost thou persuadest me to be a Christian."

*War and Peace: the Evils of the First, and a Plan for preserving the Last. By WILLIAM JAY. London: 8vo. pp. 48.*

It is Judge Jay, of West Chester, near New York, who is the author of this pamphlet, which the Committee of the London Peace Society has reprinted, guarding themselves, however, against the supposition that they concur in every sentiment it expresses. Its main purpose is good, but we do not think it will prove very effective.

*Letter addressed to an Approving but Undecided Hearer. By WILLIAM INNES, Edinburgh. London: pp. 30. Price 2d*

In most of our congregations there are individuals whose general deportment would lead to the most favourable views of their religious principles, were it not that they refrain from the observance of the positive institutions of the

gospel, and fellowship with the church. This little work is well adapted to put into their hands, meeting the objections they most commonly urge, and calling on them to consider their position.

*A Popular History of Reptiles; or an Introduction to the Study of the Class Reptilia, on scientific Principles. London: 12mo. pp. 328. Price 6s.*

This valuable publication of the Religious Tract Society contains numerous facts and details which will be perused with avidity by the student of natural history. Upwards of seventy fine wood cuts add to the beauty and utility of the volume.

*Millington's Magazine for the Young. Containing Original Tales of every Land, and Anecdotes of every Age and Nation. Parts I and II. Edinburgh: small 8vo. Price 1s. each.*

To combine variety of incident and animation of style with religious and moral instruction is the design of the editor; and he appears to have entered upon his task with a zest and an energy which promise success.

#### RECENT PUBLICATIONS

##### Approved.

*A Letter to the Right Honourable Sir Robert Peel, Bart., First Lord of Her Majesty's Treasury, on the Present State of British Connexion with Idolatry in India and Ceylon, and particularly the Established Government Donation for the Support of the Temple of Juggernaut in Orissa. By the Rev. J. PEGGS, late Missionary in India, Author of "India's Cries to British Humanity," &c. &c. London: 8vo. pp. 56.*

*The Servant of the Age. A Discourse occasioned by the Death of the Rev. N. M. HARRY, Minister of New Broad Street Meeting-house, and one of the Secretaries of the Peace Society. By CALEB MORRIS, of Fetter Lane Chapel. Published by request. Fifth Thousand. London: 8vo. pp. 36.*

*The Farewell Services of Robert Moffat, in Edinburgh, Manchester, and London. Edited by JOHN CAMPBELL, D.D., Author of "The Martyr of Erromanga," &c. &c. London: 12mo. pp. 171.*

*South Australia in 1842; by One who lived there nearly four Years. Illustrated by Drawings. London: 12mo. pp. 32.*

*The Sleeper Aroused: or, an Appeal to Christians to seek the Conversion of Sinners to Christ. By A. E. PEARCE. Birmingham: 32mo. pp. 48. Price 3d.*

*Remarks on the Principles of the Established Church of England. London: Ward & Co. pp. 12.*

*The Protestant Reformation: a Tract for the People. By the Rev. ROBERT FERGUSON, Author of "Lectures on Puseyism," "Moral Inability," &c. London: 16mo. pp. 36.*

*The Eclectic Review. March, 1843. London: Ward & Co.*

# INTELLIGENCE.

## EUROPEAN CONTINENT.

### HAMBURGH.

IN a letter recently received by our friend Mr. Rothery, from Mr. Oncken of Hamburgh, the following interesting passages occur:

"We have enjoyed another year of uninterrupted peace, and we begin to feel, when assembled for the worship of God, as if we lived in a country where truth and reason had at last triumphed over the persecuting spirit which, in a greater or less degree, has been fostered by every national establishment under the sun. May the horrid stain of religious persecution disgrace this free city no more; and may God bind the monster, and consign him to his own place—the bottomless pit,—that the blood of the innocents may be shed no more! The liberty that we now enjoy from our authorities is such that we cherish the liveliest feelings of gratitude; and I trust that our quiet and peaceable lives will prove that the disciples of Christ are indeed the best subjects. Our efforts in the spread of the gospel during the past year have been greatly blessed. The means employed,—as, preaching the word, the circulation of the holy scriptures, religious tracts, and other good books, and especially the efforts of our members in speaking to the people on the things that make for their peace,—have been subservient to their great end, the conversion of sinners, and the gathering in of God's elect. We have had a richer harvest of souls than any preceding year. Fifty converts were immersed and added to our number, and our present prospects are most cheering. In a week or two I expect ten or twelve more converts will put on Christ, and unite with his people. This will make the number of members of the church at Hamburgh, 170.

"Upwards of 6000 copies of the holy scriptures in the German, Danish, Swedish, French, and Dutch languages, and 252,700 tracts, on the great leading truths of the gospel, in which all evangelical Christians are agreed, have been circulated. Besides these, we spread about 5000 tracts and books against the apocrypha and state churches, and in defence of the New Testament ordinance of believers' immersion. Upwards of 800 copies of the scriptures were sold among the seamen visiting this port (Hamburgh). Let our brethren in Britain remember that our tract efforts are most important. So much so, without these, in this and adjacent places thousands must pass into an awful eternity without hearing a faithful statement of the way of sal-

vation by faith in the blood and righteousness of the Lord Jesus. Our brethren in Hussia, Bavaria, Hanover, and Denmark, have not trodden such a smooth path as we. They have been, and still are, exposed to severe persecutions. A dear brother, a colporteur and overseer of the little flock at Baireuth, has just been thrown into prison in the house of correction for three months, for making disciples and baptizing. From Marburg four brethren have been banished; and the authorities have threatened that the dis-trainings on their property shall rain upon those who refuse to have their children sprinkled in the state church so long that they shall be forced to submit. Our brethren in Hanover are not even permitted to meet in the smallest numbers; and brother Lander, who labours among them, must visit them in the dead hour of the night.

"In the midst of all these trials the work of God goes forward. Though Satan, true to himself, is thus still biting at the heel of the seed of the woman, his mighty antagonist strengthens his saints to come off more than conquerors. The above little bands at Marburg, Baireuth, and in different places in Hanover, are not without tokens of the divine favour. All of them have additions to their number. At our other stations, as Berlin, Bitterfeld, Oldenburg, Jeser, Rummelsburg, &c., the truth is advancing, and we hope to see great and glorious things."

### DENMARK.

Peter C. Münster, after a third imprisonment, is once more at large; having been incarcerated altogether about a year and a half. Other five brethren are also set at liberty. The prospects of our brethren in Denmark, in reference to obtaining religious liberty, are not of a flattering nature. That their emancipation will be ultimately secured there can be but little doubt; but the time is not yet. The king has granted the baptists what is called a Concession; of which the following is a copy.

On the 29th of December, 1842, the following announcement was issued by the Danish department of state.

"His Majesty, in compliance with the recommendation of this department regarding the baptists existing in Denmark, was pleased,

on the 23rd of the present month, to resolve as follows.

"The doctrines of the baptists deviating from those of the confession of Augsburg, the desire of this sect to be allowed the free exercise of their religious rites in this kingdom cannot be granted. But that the members of this society may not be deprived of freedom of conscience, by being debarred the exercise of the external rites of their religion, we determine and command as follows.

"1. It is permitted to the baptists to establish a separate church in Fredericia, where they may erect for themselves a place of worship, and administer the sacraments of baptism and the Lord's supper, in accordance with the peculiar tenets of their sect; with this single proviso, viz., that their baptisms shall always be performed in an enclosed place. It is further permitted to the church to choose their own teacher or leader, which, however, when effected, must immediately be made known, through the police and the clergymen of the parish in which their meetings are held, to the magistrate of the district and the bishop. But with the exception of the case provided for in article 3, it is not permitted to the church to receive into its communion any person not resident in Fredericia. It is the duty of the teacher or leader, within four weeks after his election, to deliver to the police and to the clergyman of the parish an exact list of all the members of the church. In like manner he must annually, at the beginning of January, present, as already prescribed, a correct statement of all the admissions to and dismissions from the church that have taken place in the previous year; so that it may at all times be known of whom and of how many members the church consists, in order that care may be taken to prevent their assemblies from being attended by any but those who have been received into the communion of the church.

"2. To the baptists residing in other parts of the country, it is permitted to assemble privately for the purposes of divine worship, and to administer the Lord's supper according to the rites of their community. But those baptists who wish to take part in such meetings, are required, previously to their appearing there for the first time, to make their intention known to the clergyman of the parish, who also must be informed of the time and place where such meetings are held, as prescribed in the law of Jan. 13, 1741. A similar report must likewise be made by the proper person to the police of the place, that care may be taken that no persons are present but the members of the society (sect), and that nothing takes place calculated to trouble or disturb the public peace.

"3. That the children of baptists may not be deprived of the blessing of immediate admission into the Christian church, it is the duty

of baptist parents, whether residing in Fredericia or elsewhere, to have their children baptized within the time prescribed by the law of May 30, 1828; but in the event of the parents being unwilling to fulfil this injunction themselves, it may be done for them by a guardian appointed for that purpose by the magistrate; and, if desired either by parents or guardians, the ceremony may be performed in private. It is, however, incumbent on the parents to send their children to school for instruction; but when they have attained a sufficient age, if it be the wish of both the parents and children, they may be received into the baptist communion, provided always, that the baptist church does not object to receive them. For this purpose, therefore, the children must be sent to Fredericia, in case the parents are not already residents of that place. When accomplished, the baptism must be inserted in the church book of the parish in which it took place, in the same manner that confirmations are now recorded. If at the age of sixteen years the children have not been incorporated with the baptist church, as contemplated above, they must be confirmed as evangelical Lutheran Christians, in compliance with their baptismal vows.

"4. Before a baptist can be united in marriage to a member of the national church, the clergyman shall obtain from him an engagement that all the children springing from such union shall be educated in the evangelical Lutheran religion. This engagement shall be entered in the church book, and must be signed by both the affianced parties, and by the verlover (a kind of surety and witness of the marriage).

"5. Provided that those baptist parents whose children are still unbaptized, shall forthwith comply with the provisions contained in article 3, for the baptism of their children, we graciously remit the fines that may have been imposed on them conformably with the ordinance of May 30, 1828, and our chancellor is instructed accordingly.

"In so far as it is not otherwise ordained by this our most gracious resolution, the existing laws respecting baptists remain in full force; and we earnestly enjoin upon the members of this community to abstain from making proselytes, and from baptizing, except in accordance with the provisions of this act, let the pretext be what it may; for by so doing they will not only forfeit the privileges now granted them, but they will likewise expose themselves to prosecutions and penalties."

In relation to this document Mr. Oncken observes, in a letter to Mr. Rothery, "I am afraid it will make some of our brethren in England smile, or, perhaps, some will weep, when they read it. Every thing humanly speaking will now depend on the stability and consistency of our Danish



brethren. The sufferings already endured will be lost if they give way. Oh that God may now stand by and give them such views of their responsibility, such bright discoveries of the glory of Christ, and such an abundance of internal power through the Holy Spirit, as shall constrain them to abide by the truth!

"Both the Mönsters, and all the brethren, remain true to their principles, and as new circumstances arise they are enabled to go forward in the spirit of him who in similar circumstances demanded, 'Shall such a man as I flee?'"

"Of the royal edict Mr. Mönster says, 'It concedes to the baptists a *sort* of liberty; but this is so limited in extent, and so encumbered with restrictions, that we cannot, without giving that which is God's to Caesar, adhere to its provisions. We must therefore continually run the risk of the same treatment, as we have experienced heretofore, while we in the Lord's name continue to plant and water in the Lord's vineyard, and pray the owner of the vineyard to grant growth.' He thus epitomizes or comments on the above edict. 'The baptists are permitted to meet privately in Denmark for domestic worship, and in such private meetings to partake of the Lord's supper; but to speak of the truth to others they are strictly forbidden, or to employ any means to make proselytes. They are permitted to have a congregation in Fredericia, a small town in the island of Jutland, and about 120 miles from Copenhagen. There they may choose for themselves their own teachers; and there on the spot, but in the greatest privacy, they may baptize. None, however, must be baptized but inhabitants of Fredericia, and the children of baptists, *under sixteen years of age*. And even this can only be done under the most strict superintendence of the *clergy* of the state church, in conjunction with the police.' Thus they would put out the light, and silence the testimony of these men of God! 'But he who sitteth in the heavens shall laugh, the Lord will hold them in derision.' Mr. Mönster adds, 'I have spoken to government men of great influence, and declared the baptists could not subject themselves to such restrictions, but would be obliged, from conscientious motives, as heretofore, to carry on the work of the Lord. Notwithstanding, therefore, we are still exposed to penalties and imprisonments, I persevere, but in a very quiet way, to preach the gospel, to baptize, and administer the Lord's supper. The government seems to have resolved to supersede the royal edict as long as possible; and it has remained passive, with the exception only, that our children are, with the assistance of the police, forcibly carried to the state church to be sprinkled, which we cannot voluntarily submit to. I have no confidence in this truce, but we ought to avail ourselves

of it as far as it goes, and without setting the magistracy at defiance, do what we dare not omit before God and our consciences, and without seeking martyrdom, with a mind resigned to God's will, suffer what we ought to suffer."

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The following article, translated from the *Altona Mercury*, of Feb. 8th, will still further illustrate the royal decree, and show how little religious liberty is understood in the north of Europe.

"*Copenhagen, Feb. 4th.*—Although the Danish government has declared that full toleration should be secured to the baptists, yet has it, according to the '*Collegiate Gazette*,' decided again upon this, 'that to those individuals who have allowed themselves to be drawn away to conversion to the sect of the baptists, all that liberty shall be granted to worship God according to their own convictions which can be allowed without endangering the peace of the church, of the state, and of social interests in general.' The government has passed several resolutions to the same effect. In harmony with these, the royal determination not only permits the baptists to form a separate body in Fredericia (as the town where religious freedom is secured for all the tolerated sects),—a body, too, which may venture to have a chapel for devotional exercises, according to the discipline of their sect, respecting baptism and the Lord's supper, as well as to choose their minister or superintendent themselves, but it even allows them, in other parts of the kingdom, to meet for family worship, according to the system of their sect, and in these gatherings to partake of the Lord's supper with their own rites.

"In reference to the children born of baptist parents, it is enjoined, in order that they may not be deprived of the spiritual advantage of a speedy introduction into the Christian community, that they shall be baptized at all events, within a certain time appointed in general by law.

"Now the baptists, as they are called, regard infant baptism as an invalid ordinance, which can have no influence on the holiness of the child. Have they not then just cause to condemn themselves if they are unable to deny that they practise this same infant baptism themselves? And in this matter it is appointed that if the parents do not wish personally to attend to the baptism, it is in the power of the authorities to appoint a guardian (or sponsor) to manage the ceremony; and they can even obtain permission, if the parents or guardian should wish it, for its private baptism.

"This was taken public note of by the following circumstance. In the year 1841,

petitions were presented from certain baptists in Aalborg and Langeland, who, in conformity with the decree of the 30th of May, 1828, had been fined for allowing their children to remain unbaptized. In these petitions they prayed to be exempted from the payment of the fine, since they declared that if the government desired the performance of the baptismal rite on their children according to the mode and practice of the state church, they (the parents) would not oppose it, provided only that the ceremony should be performed without any active participation on their part. This may also be gathered from the reply of the Engraver Mönster to the queries of the Provost Tryde, that what the baptists especially desired was, themselves to be exempted from taking any active part in the baptism of their children.

"On the other hand, it is ordained by the resolution of the highest authority that the children, in whose education the parents will comply with the regulations imposed on the citizens in general, may, if the parents wish it, be trained up to the baptist sect when they attain a riper age; in which case they shall be removed to Fredericia, if their parents have not already taken up their residence there. Except in a case like this, no person not resident in that town is permitted to enter the fellowship of this community.

"It is next enacted in reference to the children who are born from the marriage of a baptist with a person avowedly belonging to the national church, that they all shall be reared in the Evangelical Lutheran religion; and that, before the marriage is allowed, a bond in conformity with this shall be inserted in the marriage-deed. A similar bond was formerly in force, and was revised in the ordinance of April 30, 1824, in relation to marriage between catholics and Lutherans. It resembles, also, the clause which is always inserted in the royal dispensations permitting the intermarriage of Christians with Jews.

"Lastly, it is deemed necessary strictly to enjoin the baptists to refrain from proselyting, and, except in the cases named in the government resolution, to receive none into their sect by immersion. But all other religionists dissenting from the state church are forbidden by our law to proselyte; and however much the baptists may feel it demanded by conscience to seek the extension of their religious views, they cannot but be aware that this imagined call of duty can have no force in a land where their silence is the condition of their being tolerated, and where any attempt to proselyte is the violation of a law, not peculiar to us, but confirmed and sanctioned by the custom of Christendom."

## AMERICA.

NEW YORK.

Extract from a letter received from a friend in New York, dated February 12, 1843.

"Almost all our churches in the city are enjoying a refreshing season from the presence of the Lord. Thirty-two were baptized in our church last Lord's day, and many more are inquiring the way to Zion with their faces thitherward. Two of those baptized yesterday were Roman Catholics. On Sabbath before last upwards of three hundred willing converts were baptized in our city in the different churches. Our church has lately sent out a colony of about a hundred members, to form a new church. The pastor, brother Evert, has gone with the new church. They purchased a presbyterian place of worship, in which they now assemble, for 13,000 dollars. The original cost of the house, a few years ago, was 43,000. The location is a very good one, and the house is well filled; and our old house continues to be filled to overflowing. We have not yet obtained a pastor, but, I trust, the Lord will supply us with one after his own heart. I never knew so many powerful revivals of religion in our country as exist at present. Infant sprinkling is rapidly going into disuse in our country. The second congregational church in Middleboro', Massachusetts, I was informed when I visited that place in the fall of the year before last, had not had an infant sprinkled in ten years. And amongst the more intelligent and thinking part of the members of the different *pædo-baptist* denominations many refuse to have their children sprinkled. The system is tottering, and fall it must. It has done more to make the world the church, and the church the world, than any other device of Satan. But, like other systems of error, it must be removed and yield to the truth of God."

## ASSOCIATION.

LONDON.

The annual meeting was held at New Park Street, on the 18th of January, 1843. At three in the afternoon brother Overbury preached, from Acts iv. 33. The devotional exercises were led by brethren Hoe, Moore, Elliott, J. Cox, and Upton.

At six in the evening, brother Tinson of Jamaica engaged in prayer, and the chairman, brother Peacock, introduced the business by an address. The letters from the churches were then read, and the treasurer gave a statement of the funds. An address was afterwards given by brother J. Cox. Hymns were given out by brethren Berg, Angus, and Hull, and brother Groser concluded the service in prayer.

Six hundred persons took tea in the chapel, and £14 was collected. The churches at Silver Street, Kensington, Old Ford, and Sômers' Town, were added to the association.

The Circular Letter is on the Present Position and Duties of the Baptist Denomination.

#### Statistics.

Received by profession.....	438
By letter.....	188
By restoration.....	4
	— 630
Decrease by death.....	80
By removal.....	305
By exclusion.....	45
	— 430
Clear increase.....	200
Number of members.....	6046

### NEW CHAPEL.

#### BROOMHAUGH.

At this place, situated on the banks of the Tyne, sixteen miles west of Newcastle, where the burial place of the Angus family has been for ages, a small baptist chapel was opened on Thursday the 16th of March, when the Rev. C. H. Roe of Birmingham and others took part in the interesting services. The chapel is named *Jubilee Chapel*, from the circumstance of the foundation stone having been laid on the 30th June, 1842,—the jubilee year of the Baptist Missionary Society.

### NEW CHURCH.

#### JERSEY.

For some years past the baptist interest in Jersey had been in a very low state, owing to circumstances which are now removed. The chapel, which nominally belonged to Mr. Jarvis, has been sold, and the church which met there has become defunct. A new church (on the open communion principle) has now been formed under very encouraging circumstances. Nine individuals have been baptized by Mr. S. Williamson, formerly town missionary to the Christian Instruction Society, but now unanimously chosen as the pastor of this new interest. The numbers already in church fellowship are twenty, with every prospect of a great increase.

A sabbath school has been formed which already numbers fifty children.

### ORDINATIONS.

#### ALDWINKLE, NORTHAMPTONSHIRE.

At the public ordination of the Rev. T. Brooks, as pastor of the baptist church, Aldwinkle, on Thursday, Feb. 16, the Rev. T. Phillips commenced the services by reading the scriptures and prayer; the Rev. W.

Robinson of Kettering delivered an introductory discourse; the Rev. B. C. Young of Thrapstone proposed the usual questions; the Rev. W. Gray of Northampton, Mr. Brooks's first pastor, offered the ordination prayer; the Rev. J. Whittemore of Rushden, Mr. Brooks's second pastor, delivered the charge; the Rev. J. Simmons, M.A., of Olney, preached to the church, and concluded the interesting service by prayer. Upwards of 130 persons sat down in the chapel to sandwiches and tea, which the friends had furnished gratis, in order that the proceeds, at one shilling each, might assist in defraying the cost of a new gallery which was opened in the chapel on the same day.

In the evening the Rev. W. Mayes of Burton Latimer read the scriptures and prayed; the Rev. T. Phillips of Earl's Barton preached; after which the young pastor concluded the interesting and solemn services by prayer. The Rev. T. Robinson of Gretton, Rev. Mr. Wycherly, and others of the neighbourhood, conducted the devotional parts of the services.

#### MIDDLETON CHENEY.

The Rev. Joseph Price, late of Alcester, Warwickshire, has accepted the unanimous invitation to the pastorate of the church and congregation at Middleton Cheney, Northamptonshire, near to Banbury, Oxfordshire, having commenced his ministry among them in January last.

#### WARWICK.

The Rev. Thomas Nash, late of Netherton, Worcestershire, has accepted the unanimous invitation of the baptist church at Warwick, and entered on his pastoral duties there the second sabbath in February.

#### ATCH-LENCH AND DUNNINGTON.

The Rev. D. Crumpton, late of Henley-in-Arden, having accepted the unanimous invitation of the baptist church at Atch-Lench and Dunnington, Worcestershire, entered upon his pastoral engagements the last sabbath in March.

#### BANBURY.

The Rev. Furneaux Jordan has accepted the invitation of the baptist church meeting in Bridge Street chapel to become their pastor. This is a sphere of great usefulness, and prompts to much prayer and activity. The church is increasing, and the inquirers also. The sabbath school numbers two hundred. Two village stations are already occu-



pied, and forty-two districts in which tracts are every Lord's day distributed. A debt on the chapel presses heavily upon them. May the great Head of the church continue to bless them, and yet more abundantly crown their efforts!

TEWKESBURY.

The Rev. John Berg, having resigned his pastoral office at Silver Street, Kensington, has accepted a unanimous invitation to become pastor of the baptist church, Tewkesbury, and intends entering upon his duties the first sabbath in April. On Tuesday, March 14, at a public meeting, the church and congregation at Kensington presented Mr. Berg with a commentary on the sacred scriptures, as a testimony of their esteem and affection for him.

The Rev. D. Trotman, having sustained the pastoral office honourably at Tewkesbury forty years, resigned his charge a few days ago. The Rev. J. Hewett, who had been for some time associated with him as co-pastor, resigned in August last.

PRESCOTT, DEVON.

Mr. J. H. May, pastor of the baptist church, Pill, near Bristol, has accepted a cordial invitation from the baptist church at Prescott, and commences his labours there (D.V.) on Lord's day, April the 9th.

RECENT DEATHS.

MRS. ROUSE.

Mrs. Blanch Rouse, who died at Penzance, Jan. 15, 1843, in the eighty-sixth year of her age, was the widow of Mr. Thomas Burley Rouse of Portsmouth, merchant, of whom she was bereaved nearly thirty years ago. While young, she made an open profession of her attachment to the cause of the Redeemer, and, with her husband, was dismissed by the baptist church at Truro, in Cornwall, to the communion of the church in Meeting-house Alley, Portsea, then under the pastoral care of the Rev. Joseph Horsey. The heavy stroke which made her a widow was so sanctified by divine grace as to enstamp on her the character of the truest dignity, even that of a mother in Israel. The love of Christ constrained her to active and genuine benevolence: she became justly characterized as the friend of the poor, and her anxiety for the conversion of souls was intense. In the Sunday school she was an untiring assistant, and to the time of her removal from Portsea she continued to be president of that useful institution. She also established a school for

adults, and taught many an unlettered and aged individual the elements of education, till they could read for themselves the holy scriptures which were able to make them wise unto salvation. In her, inquirers in the way to Zion found a condescending and encouraging friend; and many a hesitating individual has been by her kind agency brought to a decision as a disciple of the Lord Jesus. In addition to those efforts which are more immediately connected with the church of which she was a member, she laid herself out for the most extended philanthropy. Daily was she employed in visiting the sick and dying bed, and her memory will be long fragrant in the town of Portsea, but more especially to the church of Meeting-house Alley, and while she was devoted to its interest, it might be added, she loved all who love our Lord Jesus Christ in sincerity,—she grasped the whole world in her sympathies. She left Portsea in 1837, when her energies were beginning to decline. The evening of life had approached, and her friends at Portsea parted from her, sorrowing most of all that they should see her face no more. About two months previous to her death, at the close of the day, she knelt at family prayers, and with more than usual composure engaged in that service; but it was for the last time; for on attempting to rise from her knees she found herself disabled, and from that time was confined to her bed. She suffered considerable pain throughout her illness, particularly the last fortnight, during which time it might be said she experienced "the pains of dying." It was truly delightful, however, to visit her at this period, and to hear her speak of those things which had so long been her solace and support. Her confidence in the Saviour was strikingly steadfast, and her favourite theme was the glory of Christ. A short time before she died, she clasped her hands, and with looks that bespoke unspeakable joy she exclaimed, with surprising animation, "Glory! glory! happy! happy!" and when the last, the closing scene arrived, when she could no longer speak, she faintly but distinctly said, waving her hand to her niece, "Farewell, Farewell!" and sweetly fell asleep in Jesus.

MRS. BAXTER.

Died, at Barnstaple, Devon, Feb. 22, Mary Ann, the beloved wife of the Rev. W. R. Baxter, baptist minister of that town, aged 29.

REV. JAMES RODWAY.

Died at Beech-hill, Feb. 28, the Rev. James Rodway, baptist minister. He was a good man, and his end was peace.

MR. R. WEARING.

Died, March 17th, after a short but severe illness, aged sixty-one years, Mr. Richard Wearing of Trowbridge, Wilts. He had been a consistent and active member of the baptist church for more than thirty-five years; thirty-three of which were spent in connexion with the portion of it meeting at Back Street in that town, of which for some time he had been a deacon.

His was a life of usefulness and consecration to the service of Christ, and many will at the last day appear as the proofs of his anxiety to save sinners from the wrath to come. He will be deeply lamented by all classes and denominations of Christians in the town and neighbourhood, as also by others with whom his philanthropic feelings brought him into connexion in various parts of the kingdom.

MISS L. M. THOMAS.

Louisa Mary, the youngest daughter of the Rev. T. Thomas of Bampton, after enduring great and protracted sufferings with much resignation and patience, died Oct. 6, 1842, in her sixteenth year, having been a member of the church of which her father is pastor, about two years.

MRS. MANN.

The second baptist church at Evesham has been deprived of one of its brightest ornaments, one of its most devoted and exemplary members, in the removal of the late Mrs. Mann into the spiritual world. She closed a long career of eminent piety and distinguished usefulness on the 7th of March, 1843, in the eightieth year of her age.

REV. JESSE HEWETT.

Died, on Monday, March 20, at the house of his kind friend Mr. George Graves of Northwold, the Rev. Jesse Hewett, aged thirty-one years, late one of the pastors of the baptist church, Tewkesbury, Gloucestershire, and eldest surviving son of Mr. John Hewett, baptist minister, Swaffham, Norfolk. His affliction was long and painful, but borne with Christian resignation. It may of truth be said, "His end was peace;" the fear of death was taken quite away, and he longed to be with Jesus, whom he loved and faithfully served.

## MISCELLANEA.

SIR JAMES GRAHAM'S EDUCATION BILL.

At a meeting of the committee of the Baptist Union, held at the Baptist Mission-house, Fen-Court, London, on Tuesday, March 21, 1843.

It was resolved unanimously,—

I. That this committee, having considered a bill now before parliament, entitled, "A Bill for Regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts," are deeply concerned and alarmed to find that, instead of being based on principles of impartial legislation, its enactments tend to violate the rights of conscience, and to subvert both the civil and religious liberties of the community.

II. That it by no means invalidates the foregoing allegation that provision is made in the bill, in a certain form, to meet the case of dissenters, since such provision cannot but be practically inoperative; while the fact of its being made establishes the charge, that the measure is constructed, not on the principle, solemnly acknowledged by the legislature, of civil equality, without regard to religious distinction, but as favouring a privileged sect.

III. That among the features of the bill especially exceptionable, the committee enumerate the following:—

1. It comprises in one measure, enactments relating to the general regulation of factories, and enactments relating to the education of children, whether employed in factories, or only residing in factory districts; widely dissimilar matters, united in the present instance in a manner calculated to embarrass, and otherwise injuriously to affect the question of education.

2. It subjects the competency of masters to give religious instruction, in all cases, to the judgment of the bishop of the diocese.

3. It places the selection of works of religious instruction exclusively in the hands of the clerical trustee of each school—in every case a clergyman of the established church.

4. It appoints as trustees of each school one clergyman and two church-wardens, with four persons selected by the justices of the division.

5. It imposes a fresh burden on the poor-rates, and takes from that fund for the support of a system directed to an ecclesiastical purpose, thereby rendering the poor-rate liable to the same objections as the church-rate.

6. It enforces attendance on the schools by inflicting penalties unjust in their principle and severe in their application.

IV. That in the judgment of this committee, the bill will inevitably work incalculable mischief throughout the country, by its obvious tendency to injure private schools, —to annihilate the important institutions in

connexion with the British and Foreign School Society,—and above all, to break up the numerous Sunday-schools conducted by voluntary teachers.

V. That the measure will invest the parochial clergy and other authorities of the established church with powers incompatible with the freedom of the people; and that, in its operation, it will provoke and foster sectarian animosities, oppress conscientious dissenters, interfere with parental rights and duties, and train the youth of the country in habits of servility and religious thralldom.

VI. That the exceptions taken to this bill acquire additional force from the fact that pernicious errors are propagated, and superstitious ceremonies enjoined by bishops and clergymen, calculated to assimilate the established church to the faith and worship of the church of Rome; thereby rendering it as perilous in practice as it is objectionable in principle, to entrust the superintendence of education to their hands.

VII. That petitions, founded on the foregoing resolutions, be presented to both houses of parliament, praying that a bill founded on principles so hostile to the rights of conscience and the liberty of the subject, and involving details so partial, inexpedient, and unjust, may not pass into a law.

In a Circular in which these resolutions are transmitted to their friends, the secretaries of the Union give an additional exposition of its nature and tendency.

“The bill is intituled ‘A Bill for regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts.’ Sir James Graham (the Home Secretary), in introducing it to the house of Commons, said that, although the present bill related only to factory districts, the government intended subsequently to apply its principles to the country at large. How serious an inroad is thus attempted on the rights of conscience, and on our civil and religious liberties, will appear when we state that the bill provides for the creation of schools in factory districts, without a certificate of attendance at which—with only four exceptions, which shall be named immediately—no owner or occupier of a factory shall be allowed to have any child in his employ. The child may attend at some other school; but, however efficiently such school may be conducted, it shall not avail for permission to work in a factory, unless it be either a National school, a British school, a school supported entirely by the occupier of a factory, or a Roman Catholic school. Nor shall even attendance at one of these gain permission to work in a factory, if an Inspector of schools (for such officers are to be appointed) shall report to its disadvan-

tage to the Committee of Privy Council, and that body—the government of the day—shall think fit to pronounce that it is ‘not efficiently conducted.’ Here is, in the first place, a violent interference with the preferences and rights of parents in the education of their children. But what are the schools to be to which, by the necessity of putting their growing children to work, parents are to be compelled to send them? Absolutely high-church nurseries! There are to be seven trustees to manage each school: the clergyman always one, standing chairman, with a second or casting vote; two always church or chapel wardens; and four other persons, appointed—not by parishioners, not by contributors,—but by the Justices in petty sessions. So much for the government. What for the masters? Their competency to communicate religious instruction is in all cases to be decided on by the bishop of the diocese. And the course of religious instruction (so called) is to include the catechism and liturgy of the church of England, together with any and all books which may seem good to the clerical trustee! And this course of religious instruction, which may be pursued two hours per day so many days in the week, is to be followed for not less than three hours every sabbath. Now it is true that the bill provides that no child shall be subjected to this melancholy process whose parent or guardian shall, on a professed conscientious objection, require his exemption from it; but experience in the case of the Poor Law has shown that a clause of this sort is meant only for the ear, and that it fails entirely of the end it seems fitted to secure. Undoubtedly, every conceivable interest will be appealed to, and more than every conceivable artifice employed, to make the government schools the favourite, and in a short time the only schools. Before these new plants, the most established and reputable private seminaries will be plucked up by the roots; the now flourishing institutions on the British system will wither by their side; the innumerable Sunday-schools, long so efficiently and so usefully maintained by voluntary teachers, will be broken up for ever; and the necessity that the rising generation should earn their daily bread, will tyrannically be made the instrument of subjecting them to ecclesiastical domination. The whole scheme, in fact, is one of church extension,—a mode of crushing dissent and putting an end to schism. And to crown this act with grace, it is to be perpetrated at the expense of the people! The new schools are to be supported in part by the poor-rates; so that public property is in this instance to be applied to an ecclesiastical purpose, and this purpose a sectarian one.

“Such being the character of Sir James Graham’s bill, the committee of the Baptist Union have shared deeply in the gene-



ral sensation it has excited, and they are sure that you will sympathize with them. Should you and your friends see fit to petition the legislature, you may derive a general guidance from a form of petition which is annexed. You are, of course, aware that a petition to parliament may be written on a sheet of common paper, and that, if sent to a member of either house (we should recommend this course) after the manner of a newspaper, and written on 'Petition to Parliament,' no postage is charged. We only add, that whatever is done should be quickly done, as there is evidently a strong inclination, on the part of her Majesty's government, to hurry the measure forward."

#### FORM OF PETITION.

[To the Lords.]

*To the Right Honourable the Lords, Spiritual and Temporal, in Parliament assembled.*

[To the Commons.]

*To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled.*

*The humble Petition of the undersigned Members of a Congregation of Protestant Dissenters, assembling at ———, in the County of ———; [or, of the undersigned Inhabitants of the Town (or Parish) of ———, in the County of ———.]*

SH EWETH,

That your petitioners have heard, with surprise and alarm, the provisions of a bill for regulating the employment of children and young persons in factories, and for the better education of children in factory districts.

That the educational clauses of this bill appear to your petitioners to violate the principles of civil and religious liberty; gratuitously to injure existing schools supported by voluntary contributions; to place under the absolute and exclusive control of the clergy, the education of the operative classes; and to apply the poor-rates to a purpose essentially ecclesiastical and sectarian.

Your petitioners therefore pray your honourable house that no such enactments may acquire the force of law.

And your petitioners will ever pray.

A meeting of the General Body of Ministers of the three Denominations residing in and near the cities of London and Westminster was held on Friday the 24th of March, when resolutions of a similar character to those of the Baptist Board were adopted, and it was resolved to petition against the measure. Deputations also to Sir James Graham, to the Prime Minister, and to several influential members of parliament, were appointed.

#### [BAPTIST BOARD OF MINISTERS.]

The Annual Meeting of the Board of Ministers of the Particular Baptist Denomination residing in and about the cities of London and Westminster, was held at Fen Court on the 14th of March.

Dr. Murch having communicated to a previous meeting his wish to retire from the office of secretary, in consequence of numerous and pressing engagements, it was resolved unanimously,

"That in accepting the resignation of their valued brother, the Rev. Dr. Murch, as secretary of this Board, the members of the Board now assembled at their annual meeting, cordially present their best thanks for the courteous and skilful manner in which he has discharged the duties of that office for six years; and fervently pray that the choicest blessings of the Great Giver of all good may long be enjoyed by him.

"Resolved unanimously, that as an expression of the grateful feelings of this Board to Dr. Murch, the brethren affectionately request his acceptance of a copy of Bagster's Comprehensive Bible, handsomely bound, with a suitable inscription."

The Committee appointed January 31st, reported that they had met, and unanimously agreed to nominate brother Groser to the Board for the secretaryship for the ensuing year.

On the motion of brother Overbury, seconded by Dr. Murch, it was resolved unanimously,

"That the Report be adopted, and that brother Groser be affectionately requested to accept the office of secretary for the ensuing year."

The Committee for the General Body was appointed, and the following report agreed upon:

"Since the last Annual Meeting, the Rev. John Tudor Rowland has been removed by death; the Rev. John Aldis has withdrawn from this Board; and the Rev. John Young is no longer a member, having removed to America.

"The Rev. J. Goodrich, the Rev. George Wyard of Soho Chapel, the Rev. W. Barnes of Brompton, and the Rev. George Cole of Church Street, Blackfriars, are approved ministers of the Baptist Denomination and members of this Board.

"The following brethren are the Committee for the ensuing year: R. W. Overbury, C. Stovel, Joseph Belcher, Dr. Murch, with the Secretary."

A Committee was appointed to take into consideration the Bill now before Parliament for Regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts; and to report thereon to a meeting to be held on the 28th of March.

## TABERNACLE, WEST STREET, BRIGHTON.

A baptistery has been constructed in this chapel during the past month, and the ordinance of baptism was administered on Friday evening, the 10th ult., for the first time, by Rev. Dr. Steane. The attendance on the occasion was unusually large, and we believe was principally composed of pædobaptists. Great solemnity characterized the service, and the hearts of the believers were comforted.

## BAPTISM OF THE REV. I. COUSINS.

The Rev. Isaac Cousins, independent minister of Bow Brickhill, Bucks, having become convinced of believers' baptism, was immersed by the Rev. J. H. Brooks at Ridgmount, on Lord's-day morning, the 5th of March, in the presence of an unusually large assembly, who, with marked attention, heard Mr. C. state his reasons for having changed his views.

## ATTLEBOROUGH, WARWICKSHIRE.

Attleborough is a large hamlet in the parish of Nuneaton, containing more than 1000 inhabitants; and prior to the year 1821, had had no place of worship in it in the memory of any person living. A few poor, but serious persons, who had a preference for dissenting modes of worship, as well as for the doctrines usually preached by the Calvinistic baptists, invited some brethren from Coventry to preach to them. This they did for several years, and with considerable success. Several were baptized, and added to the church at Coventry; a good congregation was collected, and it was deemed desirable to erect a chapel. Through the zealous and indefatigable exertions of the Rev. F. Franklin the object was accomplished. The place was opened for divine worship on the 6th of February, 1821, and more than one half of the debt was collected by the same minister; the remaining sum has been gradually decreasing, and it was determined by the church and congregation, though poor, they would wipe off the debt. On Tuesday, February 28th, two sermons were preached by the Rev. O. Winslow, A.M., of Leamington, and two more the following sabbath, by the Rev. N. Rowton, of Withybrook, after which collections were made, which amounted to a little more than the sum required.

While they erect their Ebenezer of praise

to the Lord, they desire, through the medium of the Magazine, to present their sincere thanks to numerous friends for the assistance they have afforded, and to solicit an interest in their prayers for their spiritual prosperity.

## THE PRINCIPLES OF CHRISTIAN REVIEWING.

The last number of the Church of England Quarterly Review contains an article on "The Principles of Christian Reviewing." One sentence of the concluding paragraph will enable our readers to form an estimate of the trustworthiness of criticisms proceeding from such a source, and illustrate the state of feeling towards Dissenters pervading a large, and we fear an increasing class of churchmen:—

"Let us return to our principle, that no man who is not a Christian and a churchman can be depended upon for correct opinions, even in physical science; far less, then, in politics; less still in ethics; and as to theology, St. Paul has shown us that of these he knows nothing at all, 'because they are spiritually discerned.'"

## MARRIAGES.

At Bourton-on-the-Water, by the Rev. J. Cubitt, the Rev. J. M. STEPHENS of Bath, to SOPHIA, fourth daughter of the late Thomas HANKS, Esq. of Little Missington, Gloucestershire.

At the baptist chapel, Swanick, by the Rev. J. Davies, on the 28th of January, Mr. WM. NEAL of Hermitage, near Ripley, to Miss YOUNG of Padley Hall.

At the baptist meeting, Castle Street, Calne, by the Rev. W. Lush, Feb. 2, Mr. HENRY VAUGHEN to Miss JULIA CAVE of Nailsworth, Gloucestershire.

At Dumfries, Feb. 14, Mr. JAMES POTTS of New-castle-upon-Tyne, to Miss ISABELLA SCOTT, youngest daughter of the Rev. W. DUNLOP of Dumfries.

At Carlisle, January 24, the Rev. J. TALLENTIRE, baptist minister, to Miss E. PEARSON, youngest daughter of Mr. Robert Pearson, Carlisle.

At Hackney, by Rev. Mortlock Daniell of Ramsgate, February 22, RICHARD PERCIVAL DANIELL of Wigmore Street, to MARY, eldest daughter of William BONFIELD, Esq. of Woburn Place, Hackney.

At the baptist chapel, St. Ives, Hunts, by the Rev. Eliel Davis, March 14, Mr. JOHN PHYPERS of St. Ives, to Miss SARAH DANFORD of Hemingford Grey.

# CORRESPONDENCE.

THE PROTESTANT UNION.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—As many of our brethren will be in town in the course of the next month, will you permit me, through you, to call their attention to a subject which I deem to be second in importance only to the supreme object of their ministry. I mean that of making some provision for their families, should they be called away by death. The numerous applications made to the religious public on behalf of widows and orphans left entirely destitute, is truly distressing; and must in very many instances fail to obtain any considerable amount of relief. I know, and can feel for the difficulty which many must feel in sparing any thing from a limited income for such a purpose. But it is one of the things which should be done, if it be within the reach of *possibility*. The Protestant Union for the Benefit of the Widows and Children of Protestant Ministers of all Denominations, affords the greatest facilities; and is, upon the whole, I think, the best institution to which I can direct their attention. It would occupy too much of your space to assign all my reasons for this preference; but they are such as strongly commend themselves to my judgment. But I beg to refer them to the secretary, who, with a due concern for the safety of the Society, combines a deep solicitude for the welfare of his brethren, unbiassed, I believe, by the slightest tinge of denominational prejudice, and, I am sure, quite free from sectarian bigotry. He is in attendance, it appears, every Tuesday morning, at the Congregational Library, from 10 o'clock till 1. But I have reason to know that he will cheerfully make arrangements to meet any who may wish to make inquiries while in town, any where or at any time most convenient to themselves.

I am, yours truly,  
BENEVOLENS.

March 20, 1843.

## EDITORIAL POSTSCRIPT.

The additional time allotted this year to the meetings of our denominational societies held annually in the metropolis, will render them, we trust, increasedlly pleasant and beneficial. Business of importance connected with them has frequently been passed over or transacted in a hurried manner, especially in the meetings of the ministers and messengers of the Baptist Union, in which it is of great moment that there should be oppor-

tunity for grave and calm discussion, and that the decisions expressed should embody the deliberate judgment of the brethren assembled from distant parts of the land. The arrangements made for three of our principal societies will be best learned from their official announcements in the *Missionary Herald*, the *Irish Chronicle*, and the *Quarterly Register* of the Baptist Home Missionary Society. The particulars of others, as far as they have come to our knowledge, we subjoin.

The first session of the Baptist Union will be at Devonshire Square Chapel, on Wednesday morning, April 19, at 11 o'clock, at which Dr. Godwin of Oxford has consented to preside. Every church connected with the Union, either directly or through an association, is entitled to appoint two delegates, besides the pastor, who is one *ex-officio*, to attend this meeting. Admission will be by tickets, not transferable, to be had in the vestry on entering the name and qualification of the delegate. A second session of the same body will be held in the same place, on Friday morning; a public prayer meeting, connected with the Union, at the same place on Monday morning, the 24th; and the Public Meeting at New Park Street Chapel on Friday evening, the 28th instant, at half-past six o'clock.

The Annual Meeting of the Baptist Colonial Missionary Society will be held on Friday evening, 21st instant, at half-past six o'clock, at Salter's Hall Chapel, Cannon St.

The Bible Translation Society will hold its Annual Meeting in New Park Street Chapel on Wednesday evening, 26th instant, at half-past six.

The annual Breakfast Meeting of the ministers educated at Stepney College, with the tutors, will be at the King's Head, Poultry, on Wednesday, April 26, at half-past eight o'clock precisely.

At the same time ministers educated at Bradford College will also breakfast together in the same house.

In some copies of the *Missionary Herald* annexed to this Magazine there is an *erratum* which it is important to correct. The Lecture to be delivered by John Sheppard, Esq., April 26th, is to be *not* at the Centenary Hall, but at Freemasons' Hall, Great Queen Street.

The Rev. Samuel Ransom, Classical and Hebrew Tutor in Hackney Theological Seminary, is about to publish by subscription, in one volume 8vo, price, to subscribers, 7s. 6d.; to non-subscribers 9s.; a Hebrew Grammar, containing a copious and systematic development of the etymology and punctuation of that language.



# THE MISSIONARY HERALD.



GRAHAM'S TOWN, SOUTH AFRICA.

## GRAHAM'S TOWN, SOUTH AFRICA.

The annexed view of Graham's Town will doubtless afford pleasure not only to those who knew formerly the esteemed pastor of the baptist church there, but to others also who have read the letters from him, recently published in the Herald. The town itself, which is about 400 miles east of Cape Town, and about 100 north of Algoa Bay, is a place of considerable importance, being the capital of the province of Albany. Application having been made to the Committee about twelve years ago by some baptist residents, and seconded by the representations of missionaries from other societies in the neighbourhood, Mr. Davies was selected for this station, and sent out in 1831. After having been shipwrecked and compelled to return to this country, he arrived there the following year, and was successful in his labours till removed by death in 1837. The church having again applied to the Committee for a pastor, Mr. Aveline was appointed as his successor, and arrived at the station which he still occupies with great acceptance, at the end of 1838.

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## EAST INDIES.

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### CALCUTTA.

The safe arrival of Mr. and Mrs. Leslie, with other pleasing intelligence, is announced in a letter received from Mr. Leslie a few days ago: it is dated Calcutta, Jan. 18, 1843.

Through the tender mercies of a gracious God, we reached this place in safety and in health, on the 27th of last month, after a voyage of four months and two days, having sailed from Portsmouth on the 25th of August. Nothing particular occurred during the voyage. We had the usual occurrences of a little boisterous weather now and then; and a bit of a gale, which injured us in nothing but in the loss of a sail or two, and in the giving of those who kept out of bed (among whom I was one) a few tumbles, which left behind them a black mark here and there. Although there were about 230 souls on board, we had not a single death, and very little sickness—a rare occurrence in a voyage of such length, and with a company so great. I distributed a number of tracts among the soldiers and sailors; and now and then preached to them after the reading of the prayers by the captain.

The good folks in Calcutta having heard that I was on my way out, had a meeting a month before I arrived, and came to the unanimous resolution of inviting me to supply the pulpit in Circular Road for six months, with a view to becoming their settled pastor. In this resolution brethren Yates and Wenger, who had been preaching for them since Mr. Gibson's death, united. Consequently I had hardly set my foot on shore, when a letter containing this resolution was put into my hand. Though three weeks have elapsed since I received the invitation, I have as yet given no reply to it. I am at a loss to know what to do. I have no liking to Calcutta as a place. I fear I may not suit the people. My prepossessions are in favour of a residence in the interior, where I can rove about on foot among the natives, as I have often done; and where I can labour without the restraints which are imposed upon a missionary in such a place as the city of palaces. I hardly designed to return to Monghyr, that place being amply supplied by brethren Moore, Lawrence, and Parsons, all of whom are attached to the station; but I had it in my heart to go and settle in some

place as near to the hill tribes as possible. Though I suffered from having been among them formerly, yet I long for their salvation. On the other hand, it is plain that some one is required for Circular Road. Dr. Yates says that he cannot go on preaching and translating too; and that if he has to continue both, he will ere long have to give up all. Now, it is of the very highest importance to the cause of God that his life should be continued. I have, therefore, determined for the present to remain, and relieve, or rather aid him; for he says he will still preach now and then. Should I discover that Calcutta does not suit me, or that I do not suit the people, I shall then feel at liberty to take myself off whatever be the consequences. I hope you will write just two lines by the next mail, to tell me what you and the Committee think. If you disapprove of my remaining here, I shall, without the smallest reluctance, bend my steps up into the interior. In the meantime I do not intend to give myself wholly to the English church. There are thousands and tens of thousands here, who speak the Hindoostanee, and to whom I can preach as often as my strength will allow.

Since my arrival here, a series of meetings have been held at Serampore of the most delightful kind I ever attended, for the formation of an Association of Baptist Churches in Bengal. There were delegates from many churches present, both European and native; and it was certainly a most interesting and novel sight to see natives and Europeans mingling together—all on a perfect equality—and both taking a share in the proceedings of the meetings. There were Bengallee prayers and English prayers—Bengallee sermons and English sermons, and Bengallee letters

and English letters. I conceive that nothing more interesting has as yet taken place in the history of our mission in the east; and I conceive too, that the first grand step has been taken for the complete independence of the churches. By the yearly sending of native delegates to the Association, the natives will learn to act for themselves and by themselves, while at the same time they will feel that they are not acting alone, but with a considerable body of the people of God. A most delightful spirit pervaded the meetings, which lasted four days; and what is unusual at other associations, there was a great deal more praying than preaching. The Serampore friends entered into the affair with their whole hearts; and I think the bond of union formed betwixt them and all the other brethren, was of the most complete and holy kind. The most of the meetings were held in the spacious hall of the college; yet not all of them. Three of them were held in the humble native chapel situated in the Christian village about two miles from the college. The believers were certainly of one heart and of one soul. It seemed to me the nearest approach to heaven of anything I had ever seen. There was no parade, no show. All seemed to be at work with one end in view—the glory of God and the good of men. I am not singular in my opinion. All, I believe, had the same views and feelings with myself.

All the missionaries here are pretty well at present. Dr. Yates seemed the most feeble amongst us; but he contributed in no small degree to the interest of the meetings held at Serampore. I dare say you will have from some other brother a more interesting and extended account of what was said and done than I can give you.

### INTALLY.

A letter from Mr. Small, dated Dec. 14, 1842, contains interesting though painful intelligence.

“My last letter to you gave an account of the baptism of one of the young men of the first class in the Intally Native Institution—the first fruits of my ministry here. We were then full of rejoicing and hope. But alas! how soon has our joy been turned into mourning! He has been forcibly carried off by his cruel and deluded relatives, and as yet all our efforts to recover him have been unavailing. However we are not altogether without hope, and perhaps before this is despatched I may have to add, that we have at last succeeded. He is still in the Lord’s keeping—though we know not where—and not a hair of his head can

fall without his permission. Even in the fiery furnace, or the lion’s den, he may be preserved from harm. And, at the most, our heathen adversaries can but destroy the body or the mind; they cannot touch the soul. That is immortal, in the highest sense, we trust, in his case. Once dead in trespasses and sins, even as others (oh, how many others!), but now endowed with everlasting life!

We have been making every effort in our power, but hitherto without avail, even to discover where the young man is. However, we are not destitute of hope, either that he will be rescued by the hand of the law or that



he will make his escape, or that his friends may from heathenish principles and the dread of losing caste by living and eating with an acknowledged Christian, be induced to let him go. Thank God, I escaped unhurt from the affray; and we are both (my dear wife and I) quite well. The school has not been affected by the baptism, &c., so much as it was feared it would. At present there are upwards of seventy in *regular* attendance, the

roll list showing at least double that number. It is a distressing thing that the most promising lads are taken away, in general, just at the time when there is most hope of them, as to conviction and impression. It is so at all our mission schools. We were present at the examinations of the Benevolent and Native Christian Institutions this week, and most satisfactory they both were.

### MONGHYR.

The following is part of a letter from Mr. Lawrence, dated January 13th, 1843.

The African mission appears to be one of great importance, and distant as we are, still it occupies many of our thoughts and prayers. Oh that the people in this country were as ready to receive the gospel as many of the poor Africans appear to be! How would our hearts leap for joy, to hear some of the landholders, or head men of the villages around us, inviting us to come among their people to instruct them in the truths of the gospel; or even to discover among the common people any thing to be compared to the earnestness manifested by many of the Africans to learn the way of salvation. But, alas! seldom do we see any sincere and earnest desire manifested to know the truth; and few indeed are the inquirers of whom we can entertain any favourable hope. Ignorance and vice, in a thousand forms, enslave the whole mass of the people; and they are bound as with fetters of iron and brass. Small, indeed, is the whole number of those who manifest any uneasiness with their degraded condition; and only one, here and there, escapes from it. How rare is the inquiry, "What must we do to be saved?" It is an affecting, and to me almost an overwhelming fact, that no new cases of hopeful inquirers have presented themselves here throughout the whole of the last year. All this time has passed away, and not a single soul from among the heathen, to our knowledge, has been converted! The word of God has been preached in our chapels, in the bazaars, in the villages and towns, both near and distant. European and native agents have been employed; books have been distributed; multitudes have heard the gospel, and some have seemed to assent to the excellency of it; yet still we have to take up the lamentation, "Who hath believed our report, and to whom is the arm of the Lord revealed?" There is none that "seeketh after God;" there is none that saith, "Where is God my Maker?" As for the blessed Saviour, the Lord Jesus Christ, "we cannot believe on him," many say, "because we cannot hear or see

him." Others say, "We have deotás (deified heroes) of our own, and have no need of Christ." "It is not good," say some, "to change the ancient religion of our forefathers for a new and foreign religion. Such conduct is base beyond description: we will not hear of Christ." "Your religion is true and excellent," say others, "and we would embrace it; but then we must lose our caste, our honour, our maintenance, our all; and what would become of us?" "Your religion is altogether false," say the haughty Mahometans; "you have corrupted the gospels; you call Jesus the son of Mary, the Son of God; and you make him, who was only a prophet and a man, equal with God." Thus are we daily constrained to hear the adorable Redeemer spoken of with scorn and contempt, abuse and blasphemy. But though we are wounded we are not surprised, for when he went to "his own," they received him not, but mocked and crucified him. What can we then expect from these sinners of the gentiles, but that they would despise and reject him too? How true it is that "men love darkness rather than light, because their deeds are evil!" Could the dear praying people of God in England witness the depths of wickedness into which the natives of this country have sunk, they would not be surprised that the gospel makes so little progress among them; but they would surely pity them more, and wrestle with God more earnestly on their behalf. Notwithstanding all that is sad and distressing, there are some things to encourage us. We can preach without molestation, and we are often heard without interruption. The truths delivered do sometimes reach the conscience, and produce a degree of concern and inquiry; and though these impressions have not issued in the conversion of any recently, as we know of, yet it is manifest that the word of God is not powerless, and the hearts of our hearers are not utterly inaccessible. Many also have a better conception of the pure and exalted character of Christianity;

and there seems to be a growing conviction that it will ultimately prevail in this idolatrous land. I do think that a gradual revolution is taking place in the minds of the people respecting their own religion and Christianity; and that a change in favour of the latter has been effected in no small degree by missionary efforts. We may therefore, even while looking at the present state of things, take courage; and though we cannot but be distressed at the present paucity of our converts, we may yet anticipate the time when the once degraded natives of this land will flock to the temples of the living and true God, as "doves to their windows."

Since the commencement of the present cold season, brother Parsons and myself, with our native brethren, have been alternately itinerating in the surrounding villages, accompanied by a German brother of Mr Sturt's mission. We have, on the whole, met with an encouraging reception; though nothing of a very interesting character has occurred under my own observation. On the 21st of December, 1842, brother Parsons, accompanied by brother Hurtur and two native brethren, set out on a journey to Gya, in the hope of being present at a large mela. They were delayed several days on the road, and were obliged to take a very circuitous route, through Patna, in consequence of a very heavy fall of rain a few days after they left home. They reached Gya, in health and safety, on the 4th inst., after a journey of about 140 miles, most of which, I believe, they performed on foot. They propose remaining some days at Gya, and then returning to Patna, and from thence to take a boat to Monghyr. Brother Moore, whose health and spirits have been remarkably good lately, preaches for us very regularly, once or twice a week. After brother Parsons's return, if we should be all spared and well, I hope to visit a large mela, on the banks of the river, to the east of Monghyr.

All things relating to our church members and congregations continue much as they were, excepting that we have lost two more members by death, making a total of seven

members deceased during the past year. Thus it has pleased the Lord to diminish our numbers by taking some of our little company to join the assembly before the throne above. Well! painful as the loss of some of them was, it is still delightful to hope that they are now with Christ in glory. And if we have had no additions to fill up their numbers, we have at least to be thankful that none have forsaken Christ for the world; and that most of our dear people have been enabled, through grace, to abide faithful.

In the minds of some of our young people I do hope the Spirit of God is at work. Two or three have recently appeared much concerned about the salvation of their souls. Oh that this may issue in a revival of the Lord's work among us!

We have been highly gratified at receiving a letter from our dear friend Mr. Leslie, and thankful to find that he, and all his, have safely arrived in India. The church in Circular Road have invited him to remain with them, but when he wrote to us he had made no reply to this invitation. All at Monghyr will be sorry to lose him. We have, therefore, written him a letter unanimously inviting him to return to Monghyr, if he can do it consistently with his sense of duty. His services are doubtless much needed in Calcutta, and so they are in this part of India. May he be guided into the right way!

I have much reason to be grateful for the mercies of God to my family, at the beginning of this new year. Though my dear wife is much afflicted, yet she is still wonderfully spared and supported under her weakness and sufferings. Our dear children too are all well; our second little boy, who we feared would not live, has improved much, and now affords us hope that he will outgrow his complaints. Our interesting charge, John Dyer Parsons (dear to us as our own), I am thankful to say, is coming on remarkably well, and promises to be a fine lively child. Thus amidst all our trials, goodness and mercy are following us day by day, and year after year. To God, the author of all, be unceasing praise ascribed!

## BURISAU.

Mr. Bareiro and the small church under his care have partaken of the general desire among our brethren in distant stations to express sympathy with the rejoicings of the Jubilee. He has written to Mr. Russell thus:

Your affectionate communication, dated 27th Jan. 1842, together with the Circular of the Jubilee Committee, has been duly received; and, consonant to the request con-

tained therein, the jubilee year of our mission was ushered in by us by prayer and thanksgiving for the goodness of the Lord vouchsafed to our little church here, and to

our denomination in general, through the last fifty years. For this purpose we set apart the last day of this never-to-be-forgotten period, and met together thrice for reading such psalms as abound in confession of our unworthiness, and promises of the enlargement of our Saviour's kingdom, meditation, and praise; while, too, the occasion was not forgotten, in private, by each of us; the whole of which, we would fain hope, was blessed to us. For my own part, a review of the extent and continuance of my individual mercies, coupled with what has been manifested to our mission so specially, by which it could assume, from so low a beginning, its present position in the great work of the evangelization of the world, utterly overpowered me. Surely, O Lord, "to us belongs confusion of faces." "Thy goodness is marvellous!" Connected with the crowd of reflections which led me thus to magnify the Lord, and to humble myself, was another in reference to the grace bestowed upon the venerable founders of our mission, which enabled them to think so enlargedly, and to "attempt" (to use the language of the first) so greatly, and which rendered them Christian heroes indeed, in this difficult enterprise. When we consider how disproportionate were the means at first, and for a considerable time afterwards, to the great object, and other peculiar obstacles under which this great work originated, and which served only to quicken them on, and to infuse into them fresh vigour, we must confess that the grace conferred upon them, which made them "first in the race," was not ordinary in its kind or measure. Among other graces bestowed upon them, for which we ought to thank the Lord, this spiritual "gift" requires special mention, by which "they won and passed away" unto eternal glory. Oh may we strive to catch their spirit, and to obtain the grace given unto them!

Our devotional exercises having continued till the dusk of the evening, and, as our respective dwellings were at some distance from each other, we remained near each other during night, that we might meet together, on the Jubilee morning, as early as possible,

when I preached from Lev. xiv. 9, "Then shalt thou cause the trumpet of the jubilee to sound; in the day of atonement shall ye make the trumpet sound throughout all your land." After explaining the word jubilee, and the occasion on which we met, I spoke

1. Of the sabbatical year, or hallowed seventh year, of the Jews, as being one of the most remarkable institutions given by God to his chosen people.

2. Of the seventh sabbatical year, called the year of jubilee. Its two chief characters of mercy, viz., the restoration of property and the deliverance of the *captives*, and its analogy to the mercy of the gospel and redemption by Christ. 1. As to *time*. The trumpets of the jubilee were to sound on the day of *atonement*, viz., on that great day of sacrifice in Israel which prefigured the atonement of Christ. 2. As to the *manner*—with sound of trumpets, and with trumpets "of loud sound." It was universal. 3. But the chief analogy is in the *blessings* conferred. The one was temporal, and the other eternal. Christ himself hath spoken of its spiritual blessings. When Isaiah spoke of the day of Christ, he described it as a day of jubilee, in which "he should come to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the *acceptable year* of the Lord." This scripture was fulfilled, *at that day*, to all them that "looked for redemption in Jerusalem;" to every one who came unto Christ. It was fulfilled more completely *afterwards*, when the Spirit was poured out from on high, and multitudes were translated "from darkness to light, and from the power of Satan unto God." In like manner it is fulfilled *at this day*. The dispensation of the gospel, then, may be regarded as the *jubilee of the world*. So it was considered by the heavenly host, who proclaimed it as "*glad tidings* of great joy, which should be to all people."

These were the principal heads of my discourse, after which I subscribed fifty, and our native brethren and a sister three rupees, the whole of which sum, viz., Company's rupees, fifty-three, I herewith send.

## WEST INDIES.

### TURK'S ISLAND.

A letter from Mr. Littlewood, dated Grand Cay, Turk's Island, January 2nd, 1843, contains the following account of the scene of his labours.

We have many things to encourage us, whilst there are others over which we mourn. Our church is not perfect; roots of bitterness sometimes spring up to trouble us. Satan attacks us in different ways, and a few of our people occasionally fall a prey to his snares.



I may say, we are at times "troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down, but not destroyed." But though every thing is not according to our desire, we have reason to be thankful that we are at peace amongst ourselves; and many are exerting their influence to advance the cause so dear to them, and their efforts have been greatly blessed, and a spirit of inquiry relative to the salvation of the soul appears to be generally excited. Of late we have had a great addition to our classes at both Cays; and our congregations

are very large, at the latter place particularly. I had expected that we should have fallen short, in our income, of last year; but by comparing it, you will find that we have more than doubled it, besides the 300 dollars for the Jubilee fund. So that whilst we have trebled our number of inquirers, we have nearly done the same in our funds. In my visit to the out-islands, from which I have just returned, I met with much to excite my sympathy and call forth the most vigorous exertion.

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## BELIZE.

Mr. Henderson writes as follows, Belize, Nov. 19, 1842:

"My last to you, I find, was dated the 17th of September, since which I have forwarded to the secretary of the Jubilee fund £35. Inclosed is second of exchange, for the same, both of which, I hope, will reach safely. I have, within a few dollars, realized the sum pre-expected in some of my former communi-

cations; the amount thereof will appear in my next half year's account, say £25 sterling. This sum I will, therefore, thank you to transfer or pay, in the meantime, to the Jubilee fund, making £60 from Honduras. I intend giving particulars in my next.

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## HAYTI.

The pleasing intelligence of the formation of a baptist church in this interesting island contained in the following extract from Mr. Littlewood's letter, will secure to it an attentive perusal. It may be advantageous, however, to prefix to it a brief description of the island, taken from Mr. Candler's account of his visit to it two years ago. "The island of Hayti," he says, "formerly Hispaniola, or St. Domingo, placed between the 18th and 20th degrees of north latitude, and from 68 to 75 degrees west, has a length of 360 miles from east to west, and a breadth varying from 60 to 120 miles. Its circumference, measured by an even line, excluding the bays, is nearly a thousand miles. This island, so important for its situation and great natural advantages, is four times as large as Jamaica, and nearly equal in extent to Ireland. It is situated at the entrance of the Gulf of Mexico: is one of the four larger Antilles, and holds the second rank after Cuba, from which it is distant only twenty leagues. Jamaica lies westward of it about forty leagues; and Porto Rico, a large and now populous island belonging to Spain, twenty-two leagues eastward. On the north are the Bahama islands, at a distance of two or three days' sail; and southward, separated by 700 miles of ocean, is the great continent of South America.

"A line of demarcation, in some places artificially drawn, formerly separated the Spanish part of the island from the French; but there is now no political distinction of territory, the whole country being united under one political head, subject to the same laws. The ancient part of the island, where the Spanish language is still spoken, embraces more than two-thirds of the soil, and contains only one-sixth of the inhabitants. The population of the Spanish part is estimated

at a hundred and thirty thousand; of the French part, nearly seven hundred thousand. The French, or western territory, is the only part of the island that has numerous towns and villages, and it is here principally that commerce carries on its exchanges with other nations. A large quantity of mahogany wood is exported from Santa Domingo, and a good deal of tobacco from Santiago and Port au Platte; all towns once belonging to the Spaniards, and still Spanish as to language and the customs of the people; but the great staples of coffee, cotton, mahogany, and dye-wood, are collected on the French side, and shipped from Cape Haytien, Port au Prince, Cayes, Gonaives, and Jacmel."

Hayti is an independent negro republic. The law forbids a white man to hold land, to exercise authority, to marry a Haytien woman, or to trade without a special license. Mr. Littlewood gives the following account of his recent visit to a part of the island, to which he had been invited by a resident.

Port au Plat is a small town, built at the foot of the mountain Isabella, not far from the place where Columbus first landed. It is a poor-looking place—the houses small, the streets dirty; but this is greatly compensated for by the lovely scenery, the rich verdure of the waving cocoa-nut and the majestic palm-trees growing on the gently rising plain, which lies between it and the mountain of which I have told you, gigantically rising to the heavens, and richly covered with trees of all kinds to its summit: it is nearly always capped with the clouds. It is commonly said that there are five or six thousand inhabitants in this town, who consist of white and black. The English, French, and Spanish languages are common to all. All religions are tolerated by the Haitian government, but the Roman Catholic is the religion of the people. Perhaps no place has excelled St. Domingo for wickedness. The sabbath is awfully desecrated, and the most absurd things are practised, whilst their habits are of a low kind; and it may be that the awful earthquake, lately experienced by them, is a special visitation from heaven to convince them of sin. Since the first, there have been repeated shocks, but none so severe as the first and last. The latter took place whilst we were there. The poor creatures, as if certain that God was angry with them, ran out of their houses, and prostrated themselves in the streets; others hastened to their church, where they were all day upon their knees praying to the saints. A dreadful screaming was heard at a considerable distance from every part of the town. The poor, deluded fanatics have adopted various projects to appease the wrath of heaven. The most fashionable ladies laid aside their silk and muslin dresses for sackcloth, and submitted to the humiliation of bringing sand upon their heads in boxes to their church, barefooted, through some of the principal streets. The former I saw in many cases. The priest has an unlimited influence over the lower class, and he takes care to profit by their credulity. The greatest politeness was shown us. Some of the

most respectable called to see us, and one of them with whom we conversed on the Roman faith, freely confessed that there were more abuses in his church than in any other, but he avoided those himself, and he did not think but what there were some in every society, so that by leaving his own to unite with any other, he expected that he should have to do much the same. Previous to my going there, I had received six pressing letters, the first of which I gave to Mr. Knibb; the fifth I sent to you, which I hope you have seen. I had hoped that brother Knibb would have spared my going there, as I could but ill afford the time; but for reasons given in the letter sent you, I thought it advisable to comply with their urgent request. My arrival was hailed with delight by our friends, who had long wished and prayed for a baptist missionary, but had never seen one. In this part, as well as on other parts of the island, there are several emigrants from the slave states of America, who though free, were denied their rights on account of their colour. Most of these did belong to baptist churches. Amongst them is one Samuel Vincent, who was an ordained preacher in America; he has, therefore, conducted service for them; but keeping meetings in his own house, which is a very small one, and inconvenient for persons to attend, he has done but little else than keep together a part of this small band. Since the earthquake a revival of religion has taken place amongst these people, and two villages, by the names of Cabarett and Batta, the former twenty-seven and the other thirty-six miles distant from Port au Plat, sent pressing invitations for our friends to visit them.

Our dear brother Griffin, who is a very respectable merchant in the city, hearing that there was a baptist missionary at Turk's Island, sent for me. Since then I have advised them how to proceed, to which they have most readily adhered. Thus I have endeavoured to explain the matter to you. Now to return to my stay there. It was a suitable time. Two of the friends, who had given evidences of piety, wished to follow their Saviour

in the ordinance of baptism. The sabbath was the day appointed for it, and the leaders, with Mr. Vincent, requested me to administer it, with which I complied. Early in the morning we had a prayer-meeting; in the forenoon, at ten o'clock, we commenced service in a suitable house, nearly in the centre of the town, and not far from the sea. It was crowded to excess: at the ordinance it was said that more than half the inhabitants of the city were present, and the behaviour was excellent. Great credit is due to the colonel, who sent the captain of the regiment to keep order. He attended on horseback, with a drawn sword, placed his horse by the side of the water, and waited till the people separated. Before I received any into the church, I requested that they would submit to an examination, and afterwards be united to the English Baptist Missionary Society, whose interest they should individually and unitedly promote to the best of their ability; and that they should regard me as their minister till the Society could send some one to take charge of them; that they should com-

ply with the rules of our church. To this they all consented, with the exception of three. At the ordinance of the Lord's supper I received, with the two I baptized, fourteen into the church by the right hand of fellowship. Previous to my leaving, I formed them into classes, and appointed, with the consent of the church, Samuel Vincent and W. P. Griffin, to be leaders. They have rented a house in the centre of the city, where they have commenced carrying on their services. I also took materials for a sabbath school, which they promised to attend to. Our friends were very anxious that I should go to the villages I have already told you about, which I should have been glad to have done, as several were to be baptized and married; but as the vessel could not stay, I was obliged to give up this. I am afraid I shall tire your patience, and must leave you to draw your own conclusions. I hope, however, that you will lay the propriety of sending a missionary to this important station before the committee; and at the same time do not forget Turk's Island.

## ANNUAL MEETINGS IN LONDON.

It will afford great pleasure to the Committee to see that the approaching Annual Meetings are numerously attended, especially by their ministering brethren from the country. Arrangements have been made, to some extent, for the accommodation of any who have not private friends in the metropolis with whom to take up their abode; and other members of the denomination, it is expected, will have the kindness to make known to the Secretary their readiness to show hospitality on this occasion. The following is the list of expected services. The arrangements for the Lord's-day are necessarily incomplete; as others are made, it is hoped that information respecting them will be transmitted as early as possible to Fen Court.

### PRAYER MEETING.

On Thursday morning, April 20th, a Meeting for prayer will be held at eleven o'clock in DEVONSHIRE SQUARE CHAPEL.

### ANNUAL SERMON.

The Rev. CORNELIUS ELVEN, of Bury, has kindly engaged to preach on behalf of the Society on Thursday Evening, April 20th. Service will commence, at SURREY CHAPEL, at half-past six o'clock.

### SERMONS ON BEHALF OF THE SOCIETY, LORD'S DAY, APRIL 23.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young	... ..	Rev. W. Young
Alie Street, Little	Rev. P. Dickerson	Rev. P. Dickerson	Rev. S. Collins
Battersea	Rev. I. M. Soule	... ..	Rev. J. H. Hinton, M.A.



PLACES.	MORNING.	AFTERNOON.	EVENING.
Blandford Street	Rev. W. G. Lewis	W. B. Gurney, Esq.*	Rev. W. B. Bowcs
Bluegate Fields	... ..	... ..	... ..
Bow	Rev. S. Green	... ..	Rev. W. Miall
Brentford, Old	Rev. R. W. Overbury	... ..	... ..
Brentford, New	Rev. J. M. Phillippo	... ..	Rev. R. W. Overbury
Brixton	Rev. E. Carey	... ..	... ..
Brompton	Rev. Dr. Hoby	Dr. B. J. Bettelheim	Rev. W. Barnes
Camberwell	Rev. C. M. Birrell	... ..	Rev. Dr. Godwin
Chelsea	Rev. W. F. Burchell	... ..	Rev. A. Anderson
Church Street, Blackfriars	Rev. O. Winslow	Rev. W. G. Lewis	Rev. J. Webb
Clapham	Rev. B. Hoe	... ..	Rev. B. Hoe
Deptford, Lower Road	Rev. J. Kingsford	... ..	Rev. S. Davies
Devonshire Square	Rev. J. H. Hinton, M.A.	... ..	Rev. C. M. Birrell
Eagle Street	Rev. J. Webb	Rev. W. Fraser *	Rev. C. Elven
Eldon Street	... ..	... ..	... ..
Fetter Lane	Rev. O. Clarke	... ..	Rev. O. Clarke
Greenwich, London Street	Rev. S. Collins	... ..	Rev. W. Reynolds
Greenwich, Bunyan Chapel	Rev. Dr. Belcher	... ..	Rev. Dr. Belcher
Hackney	Rev. J. M. Daniell	Rev. R. Brewer	Rev. Dr. Cox
Hammersmith	Rev. D. Katterns	... ..	Rev. James Edwards
Hampstead	Rev. J. Castleden	... ..	Rev. J. Castleden
Harlington	Rev. J. Merrick	... ..	... ..
Hatcham, New Cross	Rev. R. Morris	Rev. J. J. Davies	Rev. R. Morris
Hendon	... ..	... ..	... ..
Henrietta Street	Rev. R. Brewer	... ..	Rev. W. F. Burchell
Highgate	Rev. B. Lewis	... ..	Rev. B. Lewis
Homerton	Rev. D. Curtis	Rev. J. Milner	Rev. D. Moyle
Hoxton, Buttesland Street	Rev. J. Rothery	... ..	Rev. J. Rothery
Islington	The Supply	... ..	... ..
Jamaica Row	Rev. W. Dovey	... ..	Rev. W. Dovey
John Street, Bedford Row	Rev. J. H. Evans	... ..	... ..
Kennington, Charles Street	Rev. W. Attwood	Rev. A. Anderson	... ..
Kensington	Rev. J. Tyso	Rev. J. Tyso	Rev. J. M. Phillippo
Keppel Street	Rev. S. Davies	... ..	Rev. J. M. Daniell
Lessness Heath	Rev. Mr. Hart	Rev. Mr. Hart	... ..
Maze Pond	Rev. C. Elven	... ..	Rev. J. J. Davies
Meard's Court	... ..	Rev. W. B. Bowes	... ..
New Park Street	Rev. J. Smith	Rev. C. Elven*	Rev. J. H. Evans
Northampton St., St. Pancras	Mr. Hewett	... ..	Mr. Hewett
Peckham	Rev. T. Powell	... ..	Rev. T. Powell
Poplar	Rev. J. Upton	... ..	Rev. E. Carey
Prescot Street	Rev. C. Stovel	... ..	Rev. C. Stovel
Regent Street, Lambeth	Rev. J. J. Davies	... ..	Rev. W. Fraser

PLACES.	MORNING.	AFTERNOON.	EVENING.
Romney Street, Westminster	Rev. E. R. Hammond	... ..	Rev. J. Smith
Salters' Hall	Rev. James Edwards	... ..	Rev. W. Jones
Shacklewell	Rev. John Clarke	... ..	Rev. J. Cox
Shakspeare's Walk	Rev. T. Moore	... ..	Rev. W. Elliott
Shoreditch, Providence Chapel	Rev. J. Angus, M.A.	Rev. W. Miall	Rev. A. G. Fuller
Shoreditch, Ebenezer Chapel	Rev. J. Massingham	... ..	Rev. J. Massingham
Shoreditch, 3rd Church	... ..	... ..	... ..
Soho Chapel	... ..	... ..	... ..
Somers Town	Rev. W. Elliott	... ..	Rev. T. Middleditch
Stepney College Chapel	Rev. Dr. Cox	... ..	Rev. S. Green
Spencer Place, Goswell Road	Rev. J. Peacock	W. H. Watson, Esq.*	Rev. J. Tyso
Tottenham	Rev. W. Jones	... ..	Rev. John Clarke
Trinity Chapel, Borough	Rev. J. Broad	... ..	Rev. W. G. Lewis
Unicorn Yard, Tooley Street	Rev. T. Middleditch	... ..	... ..
Walworth, Lion Street	Rev. Dr. Godwin	Rev. W. Barnes*	Rev. F. Trestrail
Walworth, Horsley Street	... ..	... ..	Rev. R. G. Lemaire
Walworth, East Lane	... ..	... ..	Rev. E. R. Hammond
Waterloo Road	... ..	... ..	... ..
West Drayton	... ..	... ..	Rev. J. Merrick
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. Dr. Hoby
Windmill Street	Rev. W. Jones, M.A.	... ..	Rev. W. Jones, M.A.
Do., Welsh Baptist Church	The Supply		
Woolwich, Queen Street	Rev. J. Cox	... ..	Rev. J. Cox
Woolwich, Enon Chapel	Rev. C. Box	... ..	Rev. C. Box

\* In the afternoon of this day, Mission Sermons or Addresses, will be delivered to Sunday Schools connected with the different churches in London, and to young friends generally, at the following places:—

Eagle Street School Rooms; by the Rev. W. Fraser, of Lambeth.  
 Spencer Place, Goswell Road; by W. H. Watson, Esq.  
 Blandford Street; by W. B. Gurney, Esq.  
 New Park Street; by the Rev. C. Elven.  
 Lion Street, Walworth; by the Rev. W. Barnes.

The Sunday Schools of each district are respectfully invited to attend.

### JUVENILE MEETING.

On Monday, April 24th, at two o'clock, a Meeting will be held at FINSBURY CHAPEL for the Juvenile Missionary Associations of the metropolis, when the attendance of all young friends of missions is requested. The Treasurer, W. B. GURNEY, Esq., will preside.

## MEETING OF THE GENERAL COMMITTEE.

On Tuesday morning, April 25th, at ten o'clock, a Meeting of the General Committee of the Society will be held in DEVONSHIRE SQUARE CHAPEL.

## LECTURE.

On Wednesday morning, April 26th, at 12 o'clock, JOHN SHEPPARD, Esq., of Frome, will deliver a Lecture in FREEMASONS' HALL, Great Queen Street. Tickets may be obtained at 6, Fen Court, or at Messrs. Houlston and Stoneman's, 65, Paternoster Row.

## GENERAL MEETING OF THE SOCIETY.

The Fifty-first Annual Meeting of the Society will be held in EXETER HALL on Thursday morning, April 27th. The Chair to be taken at ten o'clock, by J. L. PHILLIPS, Esq., of Melksham; and, by adjournment, at FINSBURY CHAPEL, in the evening, at half-past six o'clock. Tickets for the morning meeting may be obtained at Fen Court, or at 65, Paternoster Row.

## CORRESPONDENCE.

*Exmouth, Feb. 16, 1843.*

My dear Brother,—

I have too long omitted to acknowledge the kindness of many dear friends who have deeply interested themselves on behalf of Africa. The only excuse I can offer is my perpetual travelling, and engagements in furtherance of the object which is ever dear to me; and for the advancement of which I cheerfully offer myself to God, to live, to labour, and to die on the plains or mountains of Ethiopia.

I have to acknowledge, with much gratitude, a valuable assortment of nails, screws, padlocks, tools, ship implements, knives, plates, pans, ironmongery of various sorts, stationery, bags, neckerchiefs, shawls, prints (cotton), cloth pinafores, and various fancy and useful articles, buttons, a bag of building-nails (from Mr. Miles, of Henley in Arden), and various other articles, through our kind and devoted friend, Miss Morgan, of Birmingham; the promise of a second supply of needles from our venerable friend the Rev. J. Smith, of Astwood; various presents of pen-knives, pocket-knives, scissors, &c., from friends at Sheffield; the present of a bible from a little girl who could not retain in her possession two bibles while so many of her fellow-creatures were without one; two Testaments, at Hook Norton, for the children of our friend J. W. Christian; and one, from a friend

at Berwick, to be given to some African who can read the word of God; a present of books, and various other valuable articles, to Mrs. Clarke, myself, and daughter, from our liberal and devoted friend, R. Sherring, Esq., of Bristol; five pounds for the purchase of books, for my personal library, from our respected friend Mrs. J. L. Angus, of Newcastle; valued personal presents from Mr. and Mrs. Prowse, of Exeter; several volumes of useful works, for Africa, from friends at Berwick; a book on Africa, from a friend at Leeds: and to these favours I ought to add the universal interest which has every where been manifested towards the African mission, and the great kindness which Christian friends have been pleased to bestow upon myself: for these I am sincerely thankful to God, and to those dear brethren and sisters in Christ Jesus, among whom I have gone, and whose faces, in the flesh, I expect to see *no more*. If I live to reach the mountains of Fernando Po, I shall reflect upon their kindness with deep gratitude and interest; and there, as well as here, I shall pour out my heart in prayer to God, that prosperity of soul may ever attend all who feel for the heathen, and seek to glorify God, and extend the dominion of Jesus, by sending among them the gospel of his grace.

As many inquiries are made respecting the



articles most useful for Africa, I may add to the "Hints for Clothing Societies," already sent you, the following list, as descriptive of the things which would be of greatest use to us in that land.

Nails of all descriptions for erecting houses, shingle nails, &c.

Carpenters' tools, coopers' adzes, a turning lathe, drilling tools.

A large supply of axes and hatchets, fish-hooks, lines, cord, &c.

Common, half worn table-knives are highly valuable.

Strong hoes and cutlasses for agricultural labour.

Small grindstones and sharpening stones.

Billhooks and chisels for digging up yams, as used in the West Indies.

Looking-glasses.

Caps, umbrellas, shoes, cups, tin plates, iron pots, &c.

Nets and large lines for fishing in the sea.

Writing paper, memorandum books, &c.

Ink, steel-pens.

Books in any of the languages of Africa, and books on African history.

Friends who may feel disposed to supply any of these articles for the benefit of the African mission, would need to lose no time in forwarding them to Fen Court, as I do not expect to remain in England beyond the month of May.

Mr. Sherring has been most liberal and kind. He has added to his former presents to me, the following, Hall's Works, in russia, Hall's Fifty Sermons, Doddridge's Works, and Expositor, complete, in russia, Fuller's Works, ditto, Cuvier's Works, 11 guineas, Pritchard's Works, to include a volume in the press, Howe's Blessedness of the Righteous, a large bible, and several smaller works, all in russia, and in good binding.

That the blessing of God may rest upon our efforts for His glory, and that "Ethiopia may soon stretch out her hands unto God," is the prayer of, my dear brother,

Yours,

Most respectfully and sincerely,

JOHN CLARKE.

In a letter of Mr. Millard's in the Herald for March, it is stated that he was the first to visit the French baptist churches in Guernsey on behalf of the Society. In justice to Mr. Fishbourne, the late secretary of that auxiliary, it ought to be said that previous deputations had also visited them. The mistake arose from the imperfect English spoken by the friend from whom Mr. Millard received his information.

## LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Jan. 23; Rev. A. Leslie, Jan. 18.—Patna, Rev. H. Beddy, Jan. 14.—Monghyr, Rev. John Lawrence, Jan. 13.—Entally, Rev. G. Small, Dec. 14.—Benares, Rev. W. Smith, Jan. 18.

CEYLON.—Colombo, Rev. J. Harris, Jan. 12.—Kandy, Rev. J. Harris, Dec. 15; Rev. C. C. Dawson, Jan. 24.—Rev. E. Daniel, Jan. 21.

### WEST INDIES.

JAMAICA.—Kingston, Rev. J. H. Wood, Jan. 23, Feb. 16; Rev. S. Oughton, Feb.

2.—Port Maria, Rev. D. Day, January 7.—Fuller's Field, Rev. W. Hume, Jan. 30, Feb. 13.—Beththephil, Mrs. Baylis, Jan. 26.—Old Harbour, Rev. H. C. Taylor, January 24.—Mount Carey, Rev. T. Burchell, Jan. 31.—Annotta Bay, Rev. W. Lloyd, Jan. 16.—Falmouth, Rev. W. Knibb, Dec. 26, Jan. 1 and 29.—Waldensia, Rev. J. E. Henderson, January 21, February 13.—Mount Charles, Rev. W. Whitehorne, Jan. 5.—Brown's Town, Rev. J. Clark, Jan. 2 (two letters).—Savanna-la-Mar, Rev. J. Hutchins, Dec. 20.—St. Ann's Bay, Rev. T. F. Abbott, Jan. 31 (two letters), Feb. 6.—Ocho Rios, Rev. B. Millard, Feb. 1.—Stewart Town,

Rev. B. B. Dexter, Jan. 2 and 23.—Beth-  
any, Rev. H. J. Dutton, Feb. 8.

HONDURAS.—Belize, Rev. A. Hender-  
son, Dec. 12.

BAHAMAS.—Nassau, Rev. H. Capern,  
Feb. 23; Rev. W. Rycroft, Feb. 24.—  
Turk's Island, Rev. W. Littlewood, Jan. 2.

WESTERN AFRICA.—Fernando Po,  
Rev. T. Sturgeon, Dec. 12, 13, 23 (several  
letters).

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Mr. C. Godwin, of Bath, for a set of the Baptist Magazine, half-bound; to the Religious Tract Society, for a grant of Tracts, for the Rev. H. Capern, of Nassau; to Miss Eisdell and friends, at Colchester, for a box of books, for the Jamaica Theological Institution; to Mrs. Crisp, of Southwold, for a box of books, for the same; to Mr. Lomax, of Nottingham, for Dr. Gill's Exposition, for the same; to Mr. Vickers, of Nottingham, for Macknight on the Epistles, for the same; to W. L. Smith, Esq., for Fox's Book of Martyrs, for the same; to Mr. Scorey, of Whitchurch, for a parcel of outfit articles; to Mrs. Kirtland and friends, at Newark, for a parcel of clothing, for Africa; to Henry Weymouth, Esq., for Eclectic Reviews and other books, for the Jamaica Theological Institution; to the Rev. W. A. Salter, of Amersham, for Magazines and other books; to the ladies of Salters' Hall, for a case of apparel, books, &c., for the Orphan Refuge at Patna; to the Rev. J. Price, of Middleton Cheney, for a box of books, for the Jamaica Theological Institution; to Messrs. Pullar, of Perth, for a case of magazines and pamphlets; to the Rev. J. Smith, of Astwood, for a box of needles and fish-hooks, for Africa; and to Mr. William Rose, of Ilford, for a parcel of Baptist Magazines.

### CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month  
of February, 1843.*

£ s. d.			£ s. d.			£ s. d.		
<i>Annual Subscriptions.</i>			<b>BEDFORDSHIRE.</b>			<b>DEVONSHIRE.</b>		
Francis, Mr. J., Wellington Street .....	1	1	Sharnbrook—			Devonport, Morice Square—		
Moore, Mrs. ....	2	2	Contributions .....	11	11	Collections .....	14	17
Saunders, Mrs., Kentish Town .....	1	1				Branch Society, moiety .....	10	0
			<b>BUCKINGHAMSHIRE.</b>			Contributions .....	10	2
			Olney—			Do., for Translations .....	0	10
<i>Donations.</i>			Contributions .....	3	17			
A Friend to the Cause, by the Rev. J. Clarke .....	1	0	Smith, the Misses, A., H., and M., for Schools in India ...	5	0	Acknowledged before & Expenses .....	18	18
C. M. ....	40	0						16
Parnell, Mr. W. ....	1	0	<b>CAMBRIDGESHIRE.</b>					
Vines, Miss, Collected by .....	1	0	Cottenham, Old Chapel, Collection .....	10	1	Tavistock—		
			Landbeach, ditto .....	2	17	Angas, Miss .....	5	0
			Waterbeach, ditto .....	4	10	Windeatt, Thos., jun., Esq., two years subscription, for Africa .....	2	0
			Willingham, ditto .....	3	6	Windeatt, Mrs. W., donation .....	1	0
<b>LONDON AND MIDDLESEX</b>								
<b>AUXILIARIES.</b>			<b>CORNWALL.</b>			<b>DORSETSHIRE.</b>		
Artillery Street—			Truro—			Dorchester—		
Collected by a few Friends .....	1	10	Job, Mrs. ....	0	10	Sunday School .....	1	8
John Street, for Debt ...	29	10				Wimborne—		
Park Street—			<b>DERBYSHIRE.</b>			Miell, Mr. John .....	2	0
Miss Warmington, Christmas Card .....	0	7	Derby—					
Romney Street, Collection .....	4	12	Hackett, Miss, Collected by .....	1	3			
Uxbridge, Collection ...	5	9	Turner, J., Esq., A.S. ....	1	0	<b>ESSEX.</b>		
						Langham—		
						Contributions .....	18	5

£ s. d.		£ s. d.		£ s. d.	
Saffron Walden—					
Collection .....	11 14 4	Christmas Cards, ad-			
Juvenile Society .....	2 0 0	ditional .....	0 11 6		
Contributions .....	6 2 0	Contributions, for			
Sible Hedingham .....	1 18 0	<i>African Miss. Press</i>	0 5 0		
Upminster—		Ford Forge—			
Bannister, Mr. ....	0 6 0	Collection, for <i>Africa</i>	2 12 4		
HAMPSHIRE.		OXFORDSHIRE.			
Broughton—		Bicester—			
Collection .....	8 3 0	Smith, Mr. O. ....	2 0 0		
Boxes .....	7 5 0	County Auxiliary—			
Sunday School .....	0 11 4	Abingdon .....	46 13 1		
Lymington—		Arlington .....	10 5 2		
Contrib., for <i>Africa</i> ...	10 0 0	Bourton on the Water	17 12 0		
Romsey—		Burford .....	7 11 10		
Sunday School—		Chadlington .....	1 6 0		
Teachers, Cards ...	4 0 6	Chipping Norton ....	13 12 8		
Children, Collection	3 8 4	Cutsdean .....	2 15 2		
Contributions .....	7 8 5	Fairford .....	6 4 0		
Wallop—		Faringdon .....	9 1 6		
Collection .....	2 12 3	Guiting and Naunton	8 1 0		
Boxes .....	2 9 9	Hook Norton .....	12 3 10		
		Lechlade .....	4 18 4		
HERTFORDSHIRE.		Oxford .....	61 1 8		
Markyate Street—		Shipston on Stour ...	0 10 0		
Christmas Cards .....	0 13 6	Stow on the Wold ...	0 14 7		
		Woodstock .....	7 0 0		
KENT.		SOMERSETSHIRE.			
Canterbury—		Bristol—			
Christian, Mr. H., for		Jaques, Mr., for <i>Africa</i>	1 0 0		
<i>China</i> .....	5 0 0				
Sheerness, Baptist Ch...	1 8 6				
Tanbridge Wells, Friend		STAFFORDSHIRE.			
at .....	0 5 0	Burton on Trent—			
Woolwich, on account...	40 0 0	Hunt, Mr. J. ....A.S.	1 0 0		
LANCASHIRE.		WARWICKSHIRE.			
Liverpool, on account...	80 0 0	Birmingham, balance...	52 16 4		
Rochdale—		Rugby—			
Burford, Miss, Christ-		Contributions .....	5 11 0		
mas Card .....	0 16 6	Grenfell, Rev. Mr., 2			
		years, for <i>Transla-</i>			
LINCOLNSHIRE.		<i>tions</i> .....	2 0 0		
Lincoln—					
Collections .....	9 16 5	WILTSHIRE.			
Contributions .....	15 15 5	Wootton Bassett—			
Market Rasen .....	2 11 8	Mackness, Mr. J., A.S.	1 0 0		
Waddington .....	1 17 6				
		YORKSHIRE.			
NORFOLK.		Bishop Burton—			
Fakenham—		Collection .....	4 12 6		
Cates, Miss, Christmas		Contributions .....	3 7 6		
Cards .....	0 15 6	Hebden Bridge—			
		Contributions .....	2 0 0		
NORTHUMBERLAND.		Shipley—			
Berwick on Tweed—		Contributions .....	18 10 3		
Col., Baptist Chapel...	4 6 1				
Do., Dr. Balmer's...	5 12 5				

## NORTH WALES.

Holyhead—	
Collection .....	6 12 9
Sunday School .....	1 0 0
Subscriptions .....	1 1 0
Roberts, Mrs., by wish	
of the late E. Ro-	
berts, Esq. ....	0 10 6

## SOUTH WALES.

Newbridge—	
Collection .....	0 7 8
Contributions .....	9 14 11

## SCOTLAND.

Aberdeen—	
Collection .....	4 16 6
Contribut., for <i>Africa</i>	0 12 6
Ditto, for <i>African</i>	
<i>Mission Press</i> ...	10 6 4
Cupar—	
Collection .....	1 9 0
Contribut., for <i>Africa</i>	2 5 0
Ditto, for <i>African</i>	
<i>Mission Press</i> .....	5 5 0

Dundee—	
Collection .....	5 0 2
Contributions, for	
<i>African Miss. Press</i>	1 13 6

Dunfermline—	
Collection .....	2 13 7
Contributions, for	
<i>African Miss. Press</i>	11 5 0

Edinburgh—	
Elder Street, Contri-	
butions, for <i>Africa</i>	10 4 8
Haldane, Rev. J. ....	1 1 0
Haldane, Robert, Esq.,	
for <i>Africa</i> .....	1 1 0

Glasgow—	
George Place, Collec-	
tion .....	7 2 6

Irvine—	
Watt, H., Esq. ....	1 0 0
Watt, M. ....	0 2 6

Kirkaldy—	
Contributions, for	
<i>African Miss. Press</i>	3 0 0

Montrose—	
Collection .....	11 15 0
Contributions, for	
<i>African Miss. Press</i>	2 9 6

Newburgh—	
Contributions, for	
<i>African Miss. Press</i>	0 5 0

Perth—	
Collection .....	10 11 5
Auxiliary Society .....	1 6 0
Contributions, for	
<i>African Miss. Press</i>	4 3 6
Do., for ditto, addi-	
tional .....	0 7 6

Mr. Angus acknowledges, with thanks, the receipt of £5 for the Baptist mission, as a thank-offering for mercies received. The donor will find a previous donation of £4 duly acknowledged in the Annual Report for 1842, p. 56.



## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 28th of February, 1843.

	£	s.	d.		£	s.	d.		£	s.	d.
A Friend, by Dr. Steane	10	0	0	Fynnon	4	0	0	Society, New York,			
Alcester	20	0	0	Gurney, J. J., Esq., from	10	0	0	for Miss. Vessel	2	0	0
Do., A Friend, 19 old				a fund at his disposal,				Rochdale, Coll., West			
coins.				for Miss. Vessel				Street Chapel	9	10	10
Appledore	5	5	0	Haddenham, Cambridge-	6	4	0	Ditto, A Member of			
Arnold, Mr. E. B.,				shire				the Baptist Church,			
Gravesend, for Miss.	1	0	0	Hammersmith, Card by	0	6	0	West Street, as a			
Vessel				Master Henney				Thank-Offering for			
Bangor, Profits of Tea	2	11	1	Hankey, W. A., Esq.,	2	2	0	exemption from the			
Meeting				for Miss. Vessel				severer privations			
Beldam, J., Esq., Tem-	2	0	0	Harlington, Collections	42	17	9	of his brethren	5	0	0
ple, for Miss. Vessel				and Donations	5	7	9	Romsey, Collections	8	16	9
Bideford	13	10	0	Do., Juvenile Society	13	19	6	Saffron Walden	35	2	9
Bishop Stortford	4	18	2	Do., Sunday Schools	1	3	6	Saint Ives	15	9	2
Blockley	13	4	9	Hengoed, by the Rev. J.				Salters' Hall	34	3	0
Bluntisham	54	13	4	Merrick				Sawbridgeworth	2	3	0
Bow, balance	1	15	0	Kelsall, H., Esq., for	50	0	0	Sevenoaks, Mr. Reid	1	0	0
Bromsgrove	11	17	6	Miss. Vessel	10	5	0	Sharnbrook	1	3	0
Broughton and Wallop	10	2	0	Kidderminster				Shipley	18	2	11
Burnham	1	7	0	Kingston, Jamaica, Rev.				Aked, Thomas, Esq.	150	0	0
Ditto, Old Plate.				S. Oughton's Female				Aked, Mrs.	10	0	0
Buxton, E. N., Esq., for				Working Society	120	12	0	Stratford upon Avon	17	10	11
Miss. Vessel	10	0	0	Ditto, Collections	72	8	0	Sutton, Yorkshire	23	5	0
Carmarthenshire Asso-				Langham	90	0	0	Tewkesbury, Collection	19	4	8
ciation	35	14	7	Do., Thos. Blyth, Esq.	50	0	0	Ditto, Tea Meeting	5	1	0
Carter, Mrs., Middleton				Lincoln, Donations, &c.	55	2	8	"Thanks," 53 D, for			
Square, for Missionary				Do., Sunday School	2	15	6	Miss. Vessel	1	0	0
Vessel	2	0	0	Little Leigh, near North-				Tottenham, Card, by			
Chagford	0	6	0	wich	0	2	6	Miss Upton, Enfield.	0	18	6
Clarkson, Thomas, Esq.,				Liverpool—				Uley, Collection	4	6	7
Playford Hall, for Miss.				Coward, Mr. J., 2nd				Sunday School	0	7	7
Vessel	2	0	0	payment	50	0	0	Donations	1	8	0
Collins, W., Esq., by the				Cropper, Mr. J.	50	0	0	Profits of Mr. Eyres's			
Rev. Dr. Cox, for ditto	21	0	0	Cropper, Mr. E.	10	0	0	Jubilee Hymns	1	17	4
Craig, Mrs., Cupar, for				Lime Street, Girls'				Upton upon Severn	3	8	6
ditto	1	0	0	Sunday School	1	0	0	Waters, Mrs., by the			
Davis, Mr. Joseph, Bir-				Longparish	1	8	7	Rev. Dr. Cox, for Miss.			
mingham	20	0	0	Meopham	5	9	6	Vessel	2	0	0
Derby	5	1	0	Do., Mr. Crowhurst,				Waymouth, Henry, Esq.,			
Devonshire Square	17	10	0	for Miss. Vessel	1	0	0	for ditto	10	0	0
Dover, near Wigan, Sun-				Newman, Martha, House-				Whitchurch	13	14	6
day School	0	7	6	keeper to Mr. William				Wimborne, for Miss.			
Ebrington, Lord, for				Delf, Beccles	5	3	1	Vessel	1	0	0
Miss. Vessel	2	0	0	Over, Collection	5	0	0	Ditto, for Africa	2	0	0
Eley, Mr. Richard, by				Port Royal, Jamaica	7	0	0	Worcester	50	5	0
P. King, Esq.	1	0	0	Ranken, Miss, Presi-							
Faringdon	20	5	1	dent of Anti-Slavery							

## ERRATUM IN MARCH HERALD.

For Pembroke Dock, Bethany . . . . .	2	0	0
Read Pembroke . . . . .	2	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

# IRISH CHRONICLE.

## ANNUAL MEETING OF THE BAPTIST IRISH SOCIETY.

On Wednesday, April 19, a SERMON on behalf of the Society is to be preached at EAGLE STREET, by the Rev. FREDERICK TRESTRAIL, of Cork. Service at half-past six in the Evening.

And on TUESDAY, April 25, the Public MEETING will be held at FINSBURY CHAPEL, at Six in the Evening. DAVID W. WIRE, Esq. in the Chair.

### THE TIME IS NOT COME YET.

"THE time is not come yet," to do what? our readers will ask. For their information, we will finish the sentence—"to make an effort to evangelize Ireland." We fancy the surprise which such an announcement will occasion. Some will ask, who presumes to say so? Do our brethren in Ireland venture upon such an assertion? Oh no! It is not *our* opinion; it is the opinion of some brethren in England—and of some ministers who occupy important posts; and consequently we have little, or no help from them, or their people. Appeals to them are all but useless.

No doubt many of our friends are ready to say—surely good men would not adopt, and assert, such an opinion, but on substantial grounds. They are, perhaps, profoundly acquainted with Ireland. Or they have attained to the amazing knowledge, that the commission to *preach the gospel to every creature*, is to be suspended in certain cases, and at certain times! Or they must have obtained *some* insight into the secret counsels of Heaven, respecting these cases and these times. They have been privileged beyond their brethren; and it is but kind on their part to endeavour to prevent them from *labouring in vain, and spending their strength for naught*. We do not presume to determine these latter points. Such things are far above us. But we do say, that the opinion in question is *not* founded upon any deep, extensive, or profound acquaintance with Ireland—her condition, wants, and prospects.

To justify this assertion we are told, that little progress has been made—that churches are few, and weak—and that no very visible impression is made on the great system of Antichrist which reigns, almost supreme, in this benighted land. Be it so. Yet is there no way of accounting for this state of things, without having recourse to dark oracular assertions, which partake of the obscurity, as well as the form of prophecy? We think one cause might be observed, in the fewness of the labourers sent into this wide field. To our minds, the great apostle settled this question eighteen centuries ago. We fear that his words have been forgotten; or if remembered for the benefit of the distant parts of the earth, they are thought to have no reference to this unhappy land. We will venture, however, to apply them, waiting submissively, until it is proved that we are mistaken. *How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?* Rom. x. 14, 15.

The fewness of our numbers is no *proof* of the want of success. There are other elements of success besides accession of numbers. We are well aware they are not so obvious, nor so gratifying; but they are real and important. But passing over any mention of these, for the present, we may observe that friends in England are not fully aware of the effect of emigration, in this country, upon

several of our churches. Many who were once connected with them are now in distant lands seeking those temporal advantages which they could not procure while at home. Every year, multitudes of Irish leave the land and the friends to whom they are enthusiastically attached, for America and the British colonies. A large portion of these emigrants belong to the better class of small farmers, and industrious mechanics, and labourers. Our accessions chiefly come from them. The more this description of persons leave their country, the more limited are our sources of strength. Had all who have been united with us in church fellowship, except those who have been removed by death, still remained at home, our churches would not have appeared so contemptible, even in numbers. We suffer far, far, more from this cause in Ireland, than do our sister churches in England; and if the law of *proportion* be applied, this fact becomes immensely more evident.

But even supposing that hitherto *no success at all* had followed evangelical labours in Ireland? What then? Is the effort to cease? Are the labourers to be recalled? Is the whole land to be hopelessly resigned to the enemies of the cross of Christ? How long has success become the rule of duty? Did you, brethren, apply that principle to India, in the earlier years of the mission? Did not the originators of that grand enterprise, one and all, repudiate it, and with holy indignation too? Dare you apply it to India, even *now*? Dare you apply it to England—your own country, with all your advantages over us? Not you, indeed! Then why is it to be made absolute for Ireland? We protest—solemnly, earnestly—we protest against this proceeding; and we must have something better than this dogma, “the time is not come yet,” to set our appeal aside, or to alter our firm resolve, to urge it again and again.

Well, this is not all. We are asked, “should you not expend your money and your efforts upon a more productive soil, where a harvest *may* be reaped?” How much better to send a few more missionaries to Jamaica, for instance, or to remove you all from Ireland thither. Look to the farmer. He does not waste his energies and his capital upon a barren waste. He expends these, when he can obtain it, on a good fertile farm.” We have heard some brethren talk thus. We have seen the smile curl upon their lip, betokening the inward consciousness of saying a wise thing, and uttering an unanswerable argument. Softly, brethren, softly there! Are you prepared to apply your own principle? Then brother Knibb has more members in his church and stations, than all the baptist ministers in London put together. We heard him say so in Exeter Hall. If this argument, as applied to Ireland, be satisfactory, it is equally so as applied to London. Ye brethren in London, at once resign your charges! Fly with all speed to Jamaica! Why do you linger a moment? Go—the argument is irrefragable! But not one of you moves. And we say that the *same reasons* which keep you at your posts, bind us to ours.

We have no objection to the use of analogies. They are excellent things in their proper place. They often illustrate truths, and, when skilfully applied, are capital arguments. But they are dangerous when pushed beyond their due limits. They are especially so, if employed to set aside positive laws. And if this analogy be carried out to the utmost, as it often is in reference to Ireland, upon what conclusion shall we be landed? Why upon this—that all efforts to do good to the souls of men should be confined to those who are prepared to accept them, while the ignorant, the superstitious, the unbelieving, and the idolatrous, are to be left to perish in their sins! Every principle of the gospel, every sympathy of a renewed heart, rises up, and loudly and indignantly condemns such actions, and the reasoning which leads to them. The man whose soul is filled with the love of Christ, and yearns with compassion over the multitudes who are dying for want of the bread of life, feels their very wretchedness and misery are an aggravation of their claims on his Christian benevolence and love. In a word, if we may return to the figure in which the analogy is founded, strange as it may appear, the very sterility and desolation of the soil, morally speaking, is the strongest reason why he should try to reclaim it. If it were not so, what force or beauty would there be in the prophet's declaration—*the wilderness and solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*

We confess that we feel something like disgust at this sort of commercial,



counting-house, day-book and ledger method of testing the comparative value of our religious institutions. Surely there is enough of worldly mindedness among us without this. There is, we fear, a great deal too much of it in the management of our best societies. Let us not add to the spirit of it, too widely diffused already, the adoption of its principles. It is a shame to fasten such fetters on the spirit of Christian love. She is bound enough already. Better far restore her to perfect freedom. Let her go to the outcasts. Over these she delights to hover. They most need her aid. The wretched, the blind, and the naked, are those upon whom she delights to shed down her renewing and comforting influences. You wound her when you try to stop their cries in their way to her ear, or when you hinder her from flying to their help. Let her loose them, that all whom she can reach may receive the blessings she alone can give.

Away then with these sordid notions ! Let us go to a better guide. Listen to the God of mercy. Come to him, as the fountain itself of wisdom and goodness. *He is love.* He sent his prophets, and they stoned them. He sent others, whom they slew. At last he sent his only Son. And though they killed even him, yet he has an ear to hear, and an arm to save, the vilest of the vile. Listen to the words of Jesus ; *Go out into the highways and hedges ; and bring in the lame, the halt, and the blind, that my house may be filled ;* they are his commands to us, as well as to the disciples who heard them. While they stand on the sacred page, we feel that the notion we are combating cannot be right. While they are there, written in beams of eternal light, it is *always the time* to preach the gospel, and to save souls. We resist this sordid and selfish cry, "the time is not come to evangelize Ireland," and we are certain we shall not resist it in vain, because we are supported by the faithful and the true.

We, who reside here, *can* account, as far as secondary causes are admissible in such an argument, for the little progress which has been made. We have, it is true, a protestant Establishment. But the statistics of our February 'Chronicle' show what *it* has done. You consider it an evil in England. It is a greater one here. With this establishment there is connected the recollection of all those scenes of oppression, cruelty, and blood, consequent on the collection of the tithes and vestry cess ; and the not less galling evil of the exclusion of Romanists, solely on account of their religious views, from all offices of political power and trust. True, most of these evils have been removed. But think you the *remembrance* of them ceased, the moment the evils themselves ceased to exist ? Impossible. And we still have the monstrous injustice of the religious system of less than half a million of persons, supported at the expense, and contrary to the conscientious feelings of seven millions. Listen also to the infatuated and bitter outcry raised against the system of national education, almost the only measure really impartial ever dealt out to Ireland—and to the insane demand for the repeal of the Emancipation act. Hear the vituperative terms in which the dominant party carry on their discussions with the Romanists. Add to these the frantic doings of the Orange party, and then remember, that with few, but honourable exceptions, all protestants, even nonconformists, with unaccountable inconsistency, have identified themselves with these doings ; and can you wonder, that, in the hands of such advocates, the truth has made so little progress ? Rather ought not our feelings, when surveying what has been accomplished, to be those of deep gratitude and surprise that any progress has been made ? Is not that progress, small though it may be, under such untoward circumstances, a sufficient answer to the objection raised against our appeal, "the time is not yet come to make an effort to evangelize Ireland."

If this opinion were true, it is plain that every one labouring there should leave it at once. Yes, brethren, quench what little light there is in the land. Leave it in total darkness. In that case, can you tell us *when* the time will come, to make the effort to evangelize it, and with the hope of success ? Do you think this is the way to hasten on its approach ? Are we to have some new dispensation—some new order of apostles, endowed with miraculous powers—or are we still to rely on the means which the great Head of the church has appointed ? If on the latter, then use them ; for there is no consistency in adopting a principle, and neglecting its practice. Therefore send more preachers, give us more readers, enlarge your contributions, that we may increase our agency in every department ;

in fine give up your mistaken notion, and add to all these your fervent prayers, for we cannot expect even these, while you retain your present doctrine.

But the time *is* come, and we think we can prove it. There is a spirit of earnest inquiry abroad, and it is rapidly growing. In most districts of Ireland, nay, in those where the attempt could not be made a few years ago, without the utmost peril, the gospel may be preached, and *out of doors*, without molestation, or danger. Crowds will attend controversial lectures, on the principles of the New Testament compared with the tenets of the Romish church. If conducted in a Christian spirit, however plain, scriptural, faithful, and searching, they will be heard with attention and patience. Our scripture readers have no difficulty in getting access to the poor, to whom they read the word of God, and reason out of it, that the scriptures are the only guide, in matters of faith and practice. The power of the priesthood, though tremendous, is not so absolute as it was. Events have recently occurred, and others are occurring while we write, which prove this assertion beyond dispute. Attention is awakened to our movements. Even "Thoughts on Ireland," cannot be published in our magazine, without exciting some stir. And best of all, the Romish bishops, at a meeting lately held in Dublin, resolved to print an edition of the Douay bible, in the Munster dialect of the Irish language, for general distribution among the people. What a concession this is to popular feeling and desire! Would it ever have been made, but for the labours of missionaries in Ireland? Through the rents and crevices of the vast edifice of superstition which overshadows the land, we are now pouring light upon the deluded, benighted souls within. You would in effect say, Cease your efforts; "the time is not yet come." We reply, *THE TIME IS COME*; and we demand more help, that we may increase the light; and we believe that we shall, by the blessing of God, induce many to come out of darkness, into the full day-light of uncorrupted truth.

We have surely enough of discouragements to contend with. They are numerous and great. The hosts we have to oppose are vast, compact, united, firm. And is it for *you* to weaken our arm, and discourage our hearts? We pretend not to rival the first missionaries to the East, in moral heroism, greatness of purpose, or mental grandeur. They went down the mine, on the condition that those who sent them forth would *hold the ropes*. We have gone down a mine too. It is not so distant, or so deep. But it is equally perilous and dark. Hitherto the ropes have been feebly held. *Do you intend to let them go?* You can hardly dare incur such a responsibility. Then seize them with a firmer grasp. Increase their strength. Render this necessary, by sending more to labour here, who will come, if you will give the pledge. Do this, and ere long you will see results which will satisfy *even you*!

We now hope that we have met this objection satisfactorily. We trust never to hear it more. It grates upon our ear, and jars upon our sympathies. To our readers who have not been affected with this cold, heartless, and unscriptural dogma, who believe that the time is always come to preach the gospel, who have nobly and affectionately supported the Irish mission, and have remembered its agents in their fervent prayers, who have sustained us by their sympathy and liberality, in which they have abounded, in which we trust they will abound yet more and more; we tender our hearty thanks. And we beseech them, with all respect and earnestness, to bestir themselves with renewed activity. We say to them, Circulate our papers. Get persons to read them. Call attention to our proceedings. Meet objections. Stir up zeal. Multiply collectors, and seek more *small*, as well as large, regular contributions. Stimulate liberality, and GET YOUR PASTORS TO INVITE THE CHURCHES UNDER THEIR CARE TO REGULAR SEASONS FOR PRAYER FOR IRELAND. In fine, do your duty to your divine Master, your own consciences, and the souls of men; and as Christians, the noblest form of the true philanthropists do, for we intend to repeat it again—DO JUSTICE TO IRELAND.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

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The ANNUAL MEETING of the BAPTIST HOME MISSIONARY SOCIETY will be held at Finsbury Chapel, on Monday Evening, the 24th of April; the chair to be taken (at 6 o'clock) by JOHN HEARD, Esq., of Nottingham.

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### CLAIMS OF THE BAPTIST HOME MISSIONARY SOCIETY.

BY THE REV. J. BURTON.

It is a lamentable evil, and perhaps a crime, that a Missionary Society for our own country is required. But it is required: and it is useless to reflect upon those who are gone. We are chiefly concerned with our own obligations. And though very many Christians are utterly unacquainted with the spiritual destitution of many parts of the land, and without information on the subject are not likely to feel, it is one of the promising signs of the day, that among those who are acquainted with it, the conviction is deepening, that our own country, the college as well as the mart of the world, demands much more attention than it has hitherto received.

Christian Friends,—the Baptist Home Missionary Society greatly needs your assistance, because

I. *There are many very important districts without any Baptist interest, which are very inadequately supplied with religious instruction by other branches of the church.*

In the important county of Yorkshire for instance, excepting a station which has recently been taken by some of the members of Mr. Giles' church, in a north-easterly direction from Leeds, there is a district thirty miles in length, and twenty in breadth, having in it several large towns and the city of York, *without a single Baptist church.* If this district were well supplied by other portions of the church, a denominational complaint would be of little importance; but it is not. There are other parts of Yorkshire, and many other counties, where there are extensive tracts of country, and important towns, very inadequately supplied, and where the Baptists are doing nothing.

II. *It is cause for more serious lamentation that there are many important districts* UTTERLY WITHOUT THE GOSPEL.

There are numerous districts of villages with thousands of inhabitants in them *without the gospel*; and a great number of small towns *without the gospel.* • The last Annual Report of the Society makes allusion to a town in Lancashire, *with nine thousand inhabitants in it, who were without the gospel* until a Baptist Home Missionary was sent there.

III. *Many of these destitute districts and towns, unless supplied by the Society, are not likely to have the gospel.*

There is no reason to suppose that the national establishment will supply them. In many instances the unconverted clergyman is careless about even the appearance of religion among his people, until some dissenter enter his parish with the message



of life: then he begins to bribe and persecute, to bring the parishioners to the church. Neither is there any reason to hope that the *neighbouring* dissenting churches will supply the destitute districts; or that the county associations will do the work. There are many towns, and districts of villages, which are *too far* from any active church to be supplied by its members: and a number of associations through the country *much too weak* to do the work of their own counties. *There are many places which the general Society must supply, OR THEY WILL NOT BE SUPPLIED.*

IV. *It is certainly a scriptural duty to attend to the wants of our own countrymen.*

When the Saviour gave his final address to the disciples whom he commissioned to reclaim a wandering world, he said, "beginning at Jerusalem." To the inhabitants of Judea all the apostles devoted much anxious and prayerful attention. Even the apostle of the gentiles said, "I have great heaviness and continual sorrow of heart for my brethren." Multitudes in Judea were as far from God, and as much in need of the gospel, as any of the Gentiles. It is so with multitudes in our own land. And are they not to be cared for? Our British heathen can be reached and addressed without the expense of a voyage—without the tedious process of acquiring a language—without the danger of a different climate. And while many of them are as *benighted* as the heathen, and many stations are as *dependent* on a society for instruction as the heathen, can it be scriptural to overlook the perishing immortals who are near, in our scriptural anxiety respecting those who are remote?

V. *One of the best methods of assisting the Foreign Mission is to attend to the necessities of our own land.*

Dr. Cox's valuable History of the Baptist Mission informs us, that at the commencement of its course the Committee considered it right to employ a part of their funds in labours at home. It is in the churches at home the Society's annual income is raised; and by *the increase of churches*, in part, its income is to be increased. It is here its Committees, and advocates, and contributors, and missionaries are found. Now that which increases the supply to the fountain must increase the overflowing stream. Every church which the Home Mission establishes, becomes at once an auxiliary to the Society which contemplates the wants of the world.

VI. *There is probably no expenditure which brings such a large and varied return of usefulness now, as that which is well employed in our own land.*

1. Churches are being formed in destitute towns and populous districts, where, but for the Home Missionary Society, they could not be formed.

2. Many ministers are assisted who would otherwise be suffering want, or be compelled to abandon the stations which they occupy.

3. Some churches are being greatly revived, through the blessing of God resting on the visits of the Society's agents, to collect.

4. Churches which had contributed nothing to the Foreign Mission have become valuable helpers.

5. An organization is being adopted in many places which superintends and employs all the members of the church.

6. Churches which were sinking in death have been raised, and made energetic and prosperous, through the blessing of God on the labours of the evangelists of the Society.—And

7. Many sinners are being converted to God. Mr. Pulsford has reason to believe that in one year he has been the means of promoting the conversion of as many as five hundred persons.

Certainly it cannot be wrong to publish these important facts, which through the

blessing of God are occurring ; and which are undoubted proofs of his approbation.

VII. *Through the mercy of God much of our own country is now manifestly prepared for extensive, prayerful, and energetic labours for its spiritual welfare.*

Both the world and the church are in many places prepared. The inhabitants of most parts of the country are willing to hear of Christ. Christians too are beginning to feel their individual responsibility to make Christ known. They are appreciating the value of life by its opportunities for usefulness. Many are showing that they have learned that it is not by giving a little money for the support of a minister, they can free themselves from the duty of seeking to win souls. Men of property, besides giving their wealth, are giving themselves to the work of preaching Christ. Christians in moderate circumstances, and those who are poor, are, in their own usefulness, learning that God gives his blessing with self-denying diligence and believing prayer. Every month, by the bestowment of spiritual mercies, the great Head of the Church is making it evident, that where there is zeal for the diffusion of the truth, and much prayer for the Holy Spirit, he is faithful to his promise. At Birmingham, in one year, Mr. Roe has received into church-fellowship more than 250 persons. At Newark, Mr. Kirkland received 98 in three months. At Sheffield, Mr. J. Davies received 50 in seven or eight weeks. At Lewes, in Sussex, Mr. E. Davies baptized about 50 persons in five weeks. All this success is attributable, under God, to Home Missionary effort. The first three of these places may be called Home Mission stations. Twenty other instances of remarkable prosperity in various parts of the country might as easily be given as these. It is with Christians as it is with the unconverted. *Great spiritual blessings are given when they are fervently and prayerfully sought.* And the increasing attention to this truth, and the growing conviction that it is a truth, mark the time as being eminently favourable for enlarged exertions on behalf of the country.

VIII. *The annual amount of emigration gives urgency to the claims of the Home Missionary Society.*

From both Agricultural and Manufacturing districts great numbers are every year leaving the country. During the last year, from the shores of Great Britain, as many as 4000 persons landed in the city of New York in one week. There is no probability that emigration will either cease or diminish. We have therefore every year opportunities for seeking the welfare of some who are just leaving their native land, and leaving it for ever. Many of them are the first dismissed by their employers, because of being the least valuable ; and are therefore morally the most unsuitable for being sent away. Many of them go as the representatives of the vices and the ignorance of the country. But let Home Missionary efforts be greatly increased ; and then, with the blessing of God, it may be confidently expected that soon a great number of those who leave will go as the servants of Christ, as the preachers of the Cross—to do the work of Missionaries, and be blessings, and not curses, wherever the providence of God may station them.

IX. *The activity and success of the enemies of the truth give urgency to the claims of our Home Missionary Society.*

Popery, under the name of Puseyism, on one hand, and Infidelity on the other, in their efforts, are incessant, aggressive, and successful. Whether Christians are awake or asleep, the enemies of souls are vigilant ; and, in the diffusion of error, indefatigable. They are far from confining themselves to their own counties, or their own land. The poison of their publications has long since infected the inhabitants of our most distant colonies ; and at home, in some of our densely popu-



lated districts, the venom is polluting and destroying the people, with the fearful rapidity of a plague. It was lately ascertained that in one year there had been circulated through the country not fewer than two millions of publications, containing infidel or atheistic sentiments. And is this the time for Christians to be indifferent? when the minds of men in general are being thus active and bold; when large sums of money are being expended for the destruction of souls; when idolaters are being bountiful in their contributions abroad, and infidels and Puseyites, and the latter especially, at home; and when the Society for propagating the faith of the Roman Catholic church has, it is said, an income of a million a year? Certainly there is a loud and urgent call to Christians to be self-denying and liberal in their aid.

*X. The liberality of Christians to other objects gives urgency to the claims of the Home Mission.*

Let it be remembered that there are very many destitute places in the country which must be supplied by the general Home Missionary Society, *or they cannot be supplied*. Now if it is right to send the gospel to distant countries because they are dependent upon us for the message, it must be right to send the gospel to the dependent towns and districts of our own country. If it is right for those countries which have Home Missionary Auxiliaries to send the gospel to their neighbours, *it is right for them to render help also, in sending the gospel to those other counties which are less favoured than their own*. If it is right to give money to supply the destitute with bread, it must be right to assist in supplying the spiritually destitute with the bread of life. If it is right to assist chapel cases, it must be right to assist the Society which is struggling to maintain the worship of God, not in one chapel, but in scores. If it is right to assist our Theological Colleges, it must be right to assist the Society which is employing many of the brethren when trained for their work.

The guilty who perish in our own country, though living in the most benighted districts, perish under much more fearful condemnation than the destitute heathen: and they perish in a country where, if saved, they might have been useful, extensively useful. On the other hand, the *encouragements* to seek the salvation of our countrymen are now obvious, varied, and momentous. The Lord God is going before his church in the bestowment of blessings. Before they call, he is answering. While they are contributing to his service, he is accepting and employing the gift. And while giving his blessing, he is now using the language of expostulation and reproof. "Why are ye so slack to go up and possess the land which the Lord has given you?" "Prove me now," he is saying, by bringing your contributions, your efforts, and your prayers, "prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it?" May he who is manifestly coming with the rich blessings of his grace, though he may be riding on dark clouds to bring them, fully prepare us to welcome his approach. May he help us to say with heart-felt fervour, and to say practically, "COME, LORD JESUS, COME QUICKLY."

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*Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J. R. BOUSFIELD, Esq., 29, Finsbury Square; by the Secretary, THE REV. S. J. DAVIS, 16, HEMINGFORD TERRACE, ISLINGTON, LONDON; or by the REV. J. BURTON, Travelling Agent, Great Russell Street, Northampton. Collector in London:—MR. W. PARNELL, 26, Kingsland Crescent, Kingsland Road.*